THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

NO. 1,293.—NEW SERIES.] FRIDAY, JANUARY 12, 1894;—SHEBAT 5, 5654. [PRICE 2D.

The Charge for Announcements of Births, Marriages, Deaths, &c., is 3/6 for 5 lines—about 28 words—and 6d. per line after.]

BIRTHS.

JACOBS.—On the 3rd of January, 1894, at 27, Sigdon-road, Dalston, the wife of HYMAN JACOBS (née Rae Rosenthal), of a daughter.

JANZALIK.—On the 29th of December, 1893, at 73rd Street, New York, U.S.A., the wife of E. JANZALIK (née Fanny Woolf) of a daughter.

LAUTENBERG.—On the 3rd of January, at 93, Kyverdale-road, Stamford-hill, the wife of JOSEPH M. LAUTENBERG (née Mindel Kenner), of a daughter.

LEVY.—On the 7th of January, at 16, Lime-grove, Oxford-road, Manchester, the wife of I. L. LEVY (née Gertie Alexander), of a son. No cards.

VENTURA.—On the 26th of December, at 168, Amhurst-road, Hackney, the wife of ISAAC VENTURA (née Maria Aarons), of a son. Brismilah on Sunday, 14th of January, at two o'clock. Relatives and friends please accept this, the only intimation.

VIVANTE.—On Thursday, the 4th of January, at 124, Higher Broughton, the wife of M. DI SABBATAI VIVANTE, of a daughter.

FIANCES.

LEVY : PERELS.—LYDIA, the grand-daughter and adopted daughter of HYAM LEVY, 27, Casella-road, New-cross, to ALEXANDER FRIEDERICH, eldest son of Mr. and Mrs. ANTON PERELS, 77, Manor-road, Brockley, S.E.

MARRIAGES.

ISAACS : GOLDSTEIN.—On the 3rd of January, at the residence of the bride's parents, 89, Canfield-gardens, West Hampstead, by the Revs. B. Berliner and H. L. Price, KATIE ISAACS to NATHAN GOLDSTEIN, of Brighton.

LEVY : RACOVSKY.—On the 28th of December, 1893, at the Synagogue, Lansdown, Stroud, Glos., by the Rev. A. Levinson, CECIL ALEXANDER, second son of Mr. LEWIS LEVY, of Stroud, to ROSE RACOVSKY, adopted daughter of Mr. Isaac Levy, of the same town.

LEWIS : HYMAN.—On the 3rd of January, 1894, at the Synagogue, Chatham, by the Rev. B. J. Salomons and the Rev. I. Fink, JACOB (Jack), second son of MOSES LEWIS, of Cardiff, to FRANCES ROSE (Fannie), eldest daughter of PHILIP HYMAN, Chatham.

LAVENTHAL : LAVENTHAL.—On the 3rd of December, by the Revs. M. E. Davis and M. D. Hirschman, ANNIE, the second daughter of Mr. and Mrs. S. LAVENTHAL, of Middlesbrough, to BARNETT LAVENTHAL, of Bishop Auckland. Australian and Cape papers please copy.

SACKE : BROWN.—On the 2nd of January, at the Cutlers' Hall, Sheffield, by the friends of the bride, Rev. S. Singer (West End), assisted by Rev. H. Davids (St. Alban's), HENRY SACKE, Esq., late of Sheffield, now of Johannesburg, to Miss RAIE BROWN (Rachel), second daughter of Mr. and Mrs. H. L. Brown, of Warsaw House, Sheffield.

SIMMONS : JACOBS.—On the 10th of January, 1894, at the Synagogue, Singer's-hill, Birmingham, by the Rev. G. J. Emanuel, assisted by the Rev. I. Fink, KATE, only daughter of L. B. SIMMONS, to HARRY JACOBS, of Cardiff.

DEATHS.

GOLDSMITH.—On the 11th of January, Shebat 4th after a short illness, at 2, St. Paul's Mansions, Balls-pond-road, N., DINAH, the beloved wife of MEYER GOLDSMITH, aged 79. Beloved mother of Morris Goldsmith, 209, Harrow-road, Paddington; Samuel Goldsmith, 19, Jewry-street, E.C.; Mrs. Sophia Asher, and Mrs. Hannah Weltevreden. Deeply mourned by her family and large circle of friends. May her dear soul rest in peace. Dutch and American papers copy.

KOSKI.—On the 9th of January, at Bournemouth, LEWIS KOSKI (beloved son of Charles Koski), of 131, Grosvenor-road, Highbury New-park, London, N., in his 30th year. To the great grief of his sorrowing wife, father, children, brothers and sisters. Cape papers please copy.

LAZARUS.—On the 11th of January, at 111, Mile End-road, after a short and painful illness, ANNIE, the dearly beloved daughter of LAURENCE and ISABELLA LAZARUS, aged 4 years and 4 months. Deeply mourned by her sorrowing parents, brothers and sisters. May her dear soul rest in peace, Amen. Funeral, Sunday next, 1·10.

DEATHS.

LONDON.—On the 4th of January, כ״ו טבת, HERMAN LONDON, at 139, Exeter-street, Plymouth, brother of Mrs. Shandel, Ramsgate, Mr. S London, of Tottenham Court-road, Mrs. Simons, 10, White Lion-street, Norton Foldgate, Mrs. Kurman, of 52, Rye-lane, Peckham, London, and Mr. J. London, Kurow, Otago. New Zealand papers please copy. ת׳נ׳צ׳ב׳ה.

LEVY.—On the 15th of December, 1893, at Denver, Colarado, U.S.A., ABRAHAM, eldest son of the late SOLOMON and Mrs. HANNAH LEVY, of Bristol, aged 40. Deeply mourned by his mother, sisters and brothers. May his soul rest in peace. —10, Lower Cheltenham-place, Bristol.

MORGENTHAU.—On the 19th of December, 1893, through accident, at New York, LOUIS R. MORGENTHAU, aged 28. Deeply regretted by his wife. God rest his soul.

MAGNUS.—On the 4th of January, 1894, corresponding with Tebeth 26th, 5654, at his residence, 33, Dalston-lane, JOSEPH MAGNUS (Uncle Joe), of diabetes, in his 71st year. Deeply lamented by his sorrowing widow and family, and a large circle of friends.

NEWMAN.—On the 31st of December, at 67, Dale End, Birmingham, RACHEL, the dearly beloved wife of B. NEWMAN, and youngest daughter of Mr. and Mrs. Levi, of Snow-hill. ת׳נ׳צ׳ב׳ה.

PIZER.—On the 6th of January, at 22, Mulberry-street, Commercial-road, E., ETHEL, the dearly beloved child of SAMUEL and the late JANE PIZER, aged 4 years. May her soul rest in peace. American papers please copy.

PHILLIPS.—On the 6th of January, at 13, Bute-street, Cardiff, after a painful illness, PHŒBE, the infant daughter of ISRAEL and BERTHA PHILLIPS, aged 5 months. May her soul rest in peace.

RANTZEN.—On the 7th of January, MANNAS RANTZEN, aged 90, father of I. A. Rantzen, 66, Fleet-street. God rest his soul.

SOLOMON.—On the 6th of January, at 45, St. Paul's-road, Canonbury, N., DEBORAH SOLOMON, relict of the late Myers Solomon, aged 66. Peace be to her dear soul.

WORMS.—On the 7th of January, at his residence, 48, Beresford-road Canonbury, JOSEPH WORMS, in his 88th year.

ZWANENBERG.—On the 3rd of January, at Osch, Holland, EVA VAN ZWANENBERG, aged 84, Mother of A. and J. Van Zwanenberg, of 74, Highbury-new park.

IN MEMORIAM.

On the 20th of January, 1893, at 21, Great Cumberland-place, ISIDOR E. WERTHEIMER, aged 29, of the Inner Temple.

In fond and ever loving memory of our dear sister, KATE MOSES, who departed this life at 23, Broad-court, Covent-garden, February, 2nd, 1887, corresponding with Shebat, 8th, 5647. May her dear soul rest in peace.

In ever loving memory of SARAH CAPUA, the beloved eldest daughter of Mrs. Andrade, Spencer House, Islington, who departed this life on 10th Shebat, 5653, corresponding with January 27th, 1893. May her soul rest in eternal peace, Amen.

THE Rev. M. A. and Mrs. EPSTEIN and Miss EPSTEIN, return their sincere THANKS for the many expressions of sympathy by cards, letters, and visits of condolence received by them during the week of mourning for their lamented son and brother EDWARD, who departed this life at Johannesburg, on December 29th, 1893. God rest his soul in peace.—Synagogue House, Great St. Helen's.

MRS. A. GOSSCHALK and Mrs. M. DE HOOP return THANKS for visits, letters, and cards of condolence received during the week of mourning for their late lamented sister.

MRS. J. KAUFFMAN returns her sincere THANKS for kind visits, letters and cards of condolence received during her week of mourning for her beloved husband.—1, Alie-place, Goodman's fields, E.

MR. and Mrs A. LYON, of 5, Warwick-terrace, Upper Clapton, N., return sincere THANKS, for kind sympathy and condolence shown during the illness of, and week of mourning for their beloved son LEONARD. God rest his soul.

GREAT EALING SCHOOL, EALING, W.

Principal - Rev. JOHN CHAPMAN.

During the past two years FIFTY CERTIFICATES have been gained in the London Matriculation, Oxford and Cambridge Locals, and College of Preceptors.

The School will re-assemble on MONDAY, January 15th; and immediate application is requested for the few remaining Vacancies.

RAMSGATE SCHOOL,
"TOWNLEY CASTLE," RAMSGATE.
Principal - Rev. S. H. HARRIS.

During the past two years, NINETEEN BOYS have passed the College of Preceptors Examinations in the following subjects:—Scripture, English, History, Geography, Arithmetic, Algebra, Geometry, French, German, Latin, Drawing, besides THREE in the Hebrew Examination of the College of Preceptors, (papers being set by the Very Rev. the Chief Rabbi), also successes in the Trinity College of Music, in Violin, Playing at Sight, Theory of Music.

Extensive Lawns, Play-grounds, and Cricket Fields.

MR. B. NEWMAN, with Mr. and Mrs. LEVI, Mrs. HOLLANDER and Mrs BIND, of Birmingham, return sincere THANKS for kind visits, letters, and cards of sympathy and condolence received during the week of mourning for their late wife, daughter, and sister.

MRS. JOSEPH SCHATZ, Gough-road, Birmingham, and Mrs. RALPH HICKMAN, London, return their sincere THANKS for visits, letters, and cards received during the week of mourning for their late lamented husband and father. May his soul rest in peace.

MESSRS. HENRY SOLOMONS and SON return their sincere THANKS for kind expressions received during their week of mourning for their late beloved wife and mother.—York House, Kennington-park, S.E.

THE TOMBSTONE in memory of the late DAVID JAMES (Belasco), will be SET at the Portuguese Cemetery, Mile End-road, on SUNDAY next, the 14th inst., at 1·30. Relatives and friends will please accept this, the only intimation.

THE TOMBSTONE in loving memory of RACHAEL AARONS, of 2, Freeman-street, Spitalfield's, and commonly known as blind Rachael, formerly of 28, Sandy's row, will be SET at West Ham Cemetery, at 3 o'clock, January 14th next.

THE TOMBSTONE in memory of the late LIONEL MOSES BENJAMIN, the beloved husband of Leah Benjamin, of 47, St. Peter's-road, will be SET on SUNDAY next, the 14th inst., at 2·30, at West Ham Cemetery. Relatives and friends please accept this, the only intimation.

THE WARDENS, COMMITTEE and MEMBERS of the South East London Synagogue express their best THANKS to the Rev. H. Gollancz, M.A., for the admirable Sermon preached at the Memorial Service of their lamented friend, the Rev. M Haines.

HAMMERSMITH AND WEST KENSINGTON JEWISH WOMEN'S GUILD.

THE THIRD ANNUAL SOIREE will be held at the Hammersmith Town Hall, Hammersmith-boundary, W., on THURSDAY, JANUARY 18th. Dancing at 8·30. A few remaining tickets at 2/6 each, including light refreshment, may be obtained of the President, Mrs. Delissa Joseph, 112, Holland-road, W.; the Vice-President, Mrs. Karl Samuel, Haarlem Mansions, Brook-green, W.; the Treasurer, Miss Albert, The Grove, Hammersmith, W.; and the Hon. Secretary, Mrs. Michael Adler, 31, Ingersoll-road, Uxbridge-road, W.

WEST HAMPSTEAD SCHOOL
148, ABBEY ROAD, N.W.
Principal:
Mr. JAMES L. POLACK.
The New Term commences January 11th.

ALLIANCE
ASSURANCE COMPANY.

Capital - £5,000,000.
Head Office:
Bartholomew Lane, London, E.C.
DIRECTORS:
Right Hon. LORD ROTHSCHILD.
(Chairman.)

James Alexander, Esq.
Charles George Barnett, Esq.
Charles Edward Barnett, Esq.
Right Hon. Lord Battersea.
Hon. Kenelm P. Bouverie.
Thomas Henry Burroughes, Esq.
Francis William Buxton, Esq.
James Fletcher, Esq.
Richard Hoare, Esq.
Sir George Curtis Lampson, Bart.
Francis Alfred Lucas, Esq.
Edward Harbord Lushington, Esq.
Hugh Colin Smith, Esq.
Right Hon. Lord Stalbridge,
Lieut.-Col. F. Anderson Stebbing,
Sir C. Rivers Wilson, K.C.M.G., C.B.

Robert Lewis,—Chief Secretary.
David Mirylees, } Assistant Secretaries.
Phineas Myers, }
Marcus N. Adler,—Actuary.

FIRE Insurances granted at current rates.

LIFE DEPARTMENT.

Moderate Rates of Premium.

Large Bonuses including Intermediate Bonuses.

Claims paid immediately after proof of death, age, and title.

New Policies Free from all restrictive conditions, whole world and indisputable.

Leasehold, Investment and Sinking Fund Policies granted to secure repayment of fixed amounts on the expiration of a term of years.

Prospectuses may be had on application to the Office.

"ERLESMERE."
09, SUTHERLAND AVENUE,
Private Boarding House.

This well-known Boarding Establishment, situate in one of the healthiest thoroughfares and the most convenient neighbourhood, affords every accomodation, combined with the rare advantages of home life and genial society. The cuisine is excellent and terms are moderate. Address—
MRS. LEAH GREEN.

BOARDING ESTABLISHMENT
MISS J. GREEN,
75, PORTSDOWN ROAD
MAIDA VALE, W.
Superior and Homelike. Moderate Terms
Near to City and West End.
TERMS ON APPLICATION.

SABBATH ADDRESSES TO JEWISH WORKING MEN & WOMEN.

THE Rev. F. L. COHEN will deliver the ADDRESS, in English, to-morrow, at the GREAT SYNAGOGUE. The Service will commence at half-past one.

By order.

קיק כנסת ישראל
UNITED SYNAGOGUE.

HAMPSTEAD SYNAGOGUE,
WEST END LANE, N.W.

THE PREACHER on SABBATH next, 13th inst., שיק פי בא, will be Mr. ISRAEL ABRAHAMS, M.A.

A. A. GREEN,
Minister.

קיק כנסת ישראל
UNITED SYNAGOGUE.

BOROUGH NEW SYNAGOGUE,
HEYGATE STREET, WALWORTH, S.E.

THE Rev. J. A. GOULDSTEIN will deliver a SERMON in this Synagogue on SABBATH, January 13th.

By order.

SANDY'S ROW SYNAGOGUE.

THE Rev. JOSEPH KOHN ZEDEK will hold a הספד on SUNDAY next, January the 14th, 1894-5654, in memory of the late Dr. Berenstein, Chief Rabbi of the Hague, Holland.

By order,
JOHN CORPER, Secretary.

בית הכנסת של חברה ירושלים.

GREENFIELD STREET SYNAGOGUE,
COMMERCIAL ROAD, E.

THE Rev. Dr. ADLER, Chief Rabbi, will deliver a SERMON in this Synagogue on the 20th inst. שבת פי בשלח.

By order,
J. SOLOMONS, Secretary.

WESTBOURNE PARK INSTITUTE,
Porchester Road, W.
(Nearly opposite the Royal Oak Station, Metropolitan Railway).
President.—JOHN CLIFFORD, D.D., M.A., LL.B., B.Sc., F.G.S.

MOSES MENDELSSOHN, THE PHILOSOPHER.

REV. DR. ADLER, CHIEF RABBI, has kindly consented to give a LECTURE on the above subject, at the WESTBOURNE PARK INSTITUTE (Small Lecture Hall), on WEDNESDAY, January 17th. The proceeds to be devoted towards the library funds. Admission 3s. and 2s. Members of the Institute, 1s. 6d. and 1s. Tickets may be had on application, at the Institute, between 7 and 9 p.m., or by letter.

ALFRED P. GRIFFITHS,
Hon. Sec.

A SERIES of LECTURES on the "LANGUAGE and LITERATURE of BABYLONIA and ASSYRIA," will be delivered by Mr. T. G. PINCHES, of the British Museum, at the Rooms of the Society of Biblical Archæology, 37, GREAT RUSSELL STREET, BLOOMSBURY.

They will commence on WEDNESDAY, January 17th, at Half-past Four, and be continued each successive WEDNESDAY, terminating on 21st March.

MR. THEODOR PLOWITZ'S GRAND EVENING CONCERT, Steinway Hall (under the direction of Mr. ERNEST CAVOUR), THURSDAY, JANUARY 18, at 8.30. Suite, D'Albert; Trio, Parry; Sonata, Goldmark; Miss C. Adair, Signa. Biancoli, Mme. L. Boyanoska, Miss. Gr. Kerr, Mdlle. Rosa Olitzka, Mme, Plowitz, Signa. Teodoras, Mme. Giulia Valda. Mr. Charles Copland, Sigr. Devera, Sigr. E. Palmieri, M. John Saunders, M. Leo Taussig. Conductors: Sigr. Bisaccia and Mr. Plowitz. Tickets, 10s. 6d., 5s., 3s., 1s., of Basil Tree, St. James's Hall; Steinway Hall, and Cavour, 136, Adelaide-road, N.W.

JEWS' DEAF AND DUMB HOME.

A BAZAAR

WILL BE HELD BY

MRS. EDWARD STERN,

AT

4, CARLTON HOUSE TERRACE,

ON

Thursday, Jan. 18, 1894,

From 11 to 7, in Aid of the

Jews' Deaf and Dumb Home,

Which is greatly in Need of Help.

BAND, THOUGHT READING, TEA AND COFFEE.
ADMISSION, 1/-.

קיק כנסת ישראל
UNITED SYNAGOGUE.

NEW WEST-END SYNAGOGUE RELIGION CLASS.

THE ANNUAL MEETING for the DISTRIBUTION of PRIZES to the PUPILS of the RELIGION CLASS, conducted by the Rev. S. SINGER, will be held in the VESTRY ROOM of the Synagogue, St. Petersburgh-place, W., on SUNDAY next, January the 14th, at 11.30 a.m. precisely.

The Chair will be taken by the Rev. L. M. SIMMONS, LL.B., of Manchester, and the Prizes will be distributed by Mrs. SIMMONS.

The Class, which is open to children above the age of 12, will resume work in the Vestry Room on SUNDAY, the 28th inst., at 11 a.m. Application for admission should be made before that date to the Rev. S. SINGER, 52, Leinster-square, W.

Will be Published on 31st January.

GEMS FROM THE TALMUD
(With Pointed Text).

TRANSLATED into English Verse, by Rev. ISIDORE MYERS, B.A., Crown Octavo, neatly bound in cloth, lettered, 5s.; bound in Imitation Morocco, Gilt Edges, 7s. 6d.; bound in English Morocco, Gilt Edges, 10s. 6d.

Simpkin, Marshall, Hamilton, Kent and Co., Limited, London; and G. P. Putnam's and Sons, New York. Orders for Copies may be given to any Bookseller, or to Rev. I. Myers, 17, Elgin-avenue, W.

ABERDEEN HEBREW CONGREGATION.

THE following further CONTRIBUTIONS are thankfully acknowledged:—

Julius Cohen, Esq., Leeds, Oct. 12	£3 3 0
H. Benjamin, Esq., Middlesbrough	10 6

MANCHESTER BOARD OF GUARDIANS FOR RELIEF OF JEWISH POOR.

THE JEWISH GUARDIANS ACKNOWLEDGE the following DONATIONS in memory of the late Mrs. H. S. Straus:—

Mrs. E. M. Henriques	£10 0 0
Mrs. A. Q. Henriques	10 0 0
Mrs. G. Sington	10 0 0
Bertram Straus, Esq.	5 0 0
Alfred Straus, Esq.	5 0 0
J. A. Weiller, Esq., Frankfort ...	1 1 0
Miss A. Henriques	1 0 0
Miss E. Henriques	1 0 0
Edgar Henriques, Esq.	1 0 0
Frank Henriques, Esq.	1 0 0

Subscriptions in aid of the Funds are earnestly requested to meet the requirements of our poor. Donations received and acknowledged by the Treasurer,

A. J. S. BLES.

OAKLANDS, BRIGHTON.

JOSEPH'S OLD-ESTABLISHED PRIVATE BOARDING HOUSE
8, CAVENDISH PLACE.

THE Spacious Hall, Dining, Drawing, Billiard and Smoking Rooms, etc., are now fitted with Electric Light, and the house replete with every comfort. Private Meals served by previous arrangement. Finest Brands of Wines and Cigars at moderate charges. Tariff on application to

MRS. M. A. LION,
TELEGRAPHIC ADDRESS,
"OAKLANDS," BRIGHTON.

THE "KILBURN CLUB"
(Registered.)
50, HIGH ROAD, NR. KILBURN STATION.

SPACIOUS BILLIARD ROOM, two Tables; also Reading and Card Rooms open SUNDAYS, at 3 p.m. Application for Membership should be addressed to the Secretary.

J. SAMUEL & SON,
Monumental Masons & Undertakers.
Established 60 years.
Works—147, Sidney Street,
MILE END, E.

Headstones, Tombs, and Monuments supplied for all cemeteries, in Stone, Aberdeen, Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on applications.

Funerals and Removals conducted according to Jewish rites.

Telegraphic Address MARTSIVOH, LONDON.

MISS STEPHANY,
DRESSMAKER,
110, GREENWOOD ROAD
DALSTON LANE

SOCIETY FOR RELIEVING THE AGED NEEDY OF THE JEWISH FAITH.

President:
ARTHUR SEBAG MONTEFIORE, Esq.
Vice-President:
ROBERT HALFORD, Esq.
Treasurers:
GILBERT E. SAMUEL, Esq.
MORTIMER H. SOLOMON, Esq.
Honorary Secretary:
EDWARD A. JOSEPH, Esq.

A BALL will be held in the WHITEHALL ROOMS, HOTEL METROPOLE, on WEDNESDAY, 31st January, 1894, in aid of the Funds of the above Institution.

Tickets (to include supper and light refreshments) 15/- Gentlemen's; 12/6 Ladies'.
Willoughby's Band.

LIST OF COMMITTEE AND STEWARDS.

Abrahams, D. R., Esq.
Abrahams, Lewis, H. Esq.
Adler, E. N., Esq.
Adler, Marcus N., Esq., M.A.
Aaron, A. G., Esq.
Aron, Julius, Esq.
Andrade, Dan, Esq.
Andrade, Jos. de Costa, Esq.
Avigdor, Elim H. d', Esq.
Alexander, Lionel L., Esq.
Asher, S. G., Esq.
Battersea, Lord
Beddington, Claude, Esq.
Beddington, Gerald E., Esq.
Beddington, Herbert M., Esq.
Barned, Major H. B. Lewis.
Bischoffsheim, H. L., Esq.
Boulnois, Edmund, Esq., M.P.
Cashmore, Edward, Esq.
Cashmore, John, Esq.
Cohen, B. L., Esq. M.P.
Cohen, Colin S., Esq.
Cohen, Henry A., Esq.
Cohen, S. H., Esq.
Cohn, Maurice, Esq.
Davis, David, Esq.
Davis, Edward, Esq.
Davis, L., Esq.
Davis, Percy E., Esq.
Emanuel, Charles H. L., Esq.
Gaster, Rev. Dr. M.
Green-Thompson, Major
Gollancz, Rev. Hermann.
Halford, Ernest S., Esq.
Hart, Angel H., Esq.
Hands, John J., Esq.
Harris, Morris, Esq.
Haldinstein, H. H., Esq.
Henriques, H. S. Q., Esq.
Hoffnung, Sidney F., Esq.
Hyam, David, Esq.
Hyam, Ernest J., Esq.
Hyam, Stephen S., Esq.
Joseph, Lion B., Esq.
Lazarus, Frederick H., Esq.
Lemon, Lionel H. Esq.
Leon, George E., Esq.
Levirton, Maurice H., Esq.
Lindo, Frank C., Esq.
Lissack, J. M. Esq., jun.
Lucas, Francis A., Col.
Lewis, Harry R., Esq.
Magnus, Laurie, Esq.
Mayors, J. Sefton, Esq.
Mendelssohn, M., Esq.
Mendl, C., Esq.
Mocatta, B. Elkin, Esq.
Montefiore, Cecil Sebag, Esq.
Montagu, David, Esq.
Montagu, Edward H., Esq.
Moss, J. D., Esq.
Moss, Maurice, Esq.
Myers, Asher I., Esq.
Phillips, Raymond A. F., Esq., LL.B., B.A.
Raphael, Henry, Esq.
Rothschild, Alfred de, Esq.
Rothschild, Lord
Rothschild, Leopold de, Esq.
Rothschild, Hon Walter
Samuel, Alderman M.
Samuel, Lionel J.,
Samuel, Sir Saul
Samuel, Selim, Esq.
Sassoon, Frederick D., Esq.
Sassoon, Reuben D., Esq.
Saunders, Alexander, Esq.
Schloss, D. L. B., Esq.
Seligman, Isaac, Esq.
Simon, Edgar L., Esq.
Singer, Jules, Esq.
Solomon, H. J., Esq.
Solomon, S. P., Esq.
Stern, Edward D., Esq.
Strauss, Percy, Esq.
Vargas, R. A., Esq.
Vallentine, E. P., Esq.
Woolf, Arthur, Esq.

GEORGE S. ALEXANDER, 11, York-gate, Regents-park.
ARTHUR L. LAZARUS, 22, Hyde-park-square, W.
JOHN D. WALEY, 22, Devonshire-place, Regent's Park, W.
} Hon. Secs. Ball Committee.

HARRIS & SON,
MONUMENTAL MASONS,
Works:—1A, BEAUMONT STREET, MILE END, E.

Headstones, Tombs and Monuments supplied for all cemeteries in Stone, Aberdeen Granite and Marble, with imperishable Lead Letters. Designs, &c., forwarded on application.

B. S. POLACK,
CEMETERY STONE AND MARBLE WORKS,
GOUGH ROAD, STRATFORD, E.
(Adjoining West Ham Cemetery).

MONUMENTS, Tombs and Headstones erected. Iron Tomb Railings. Imperishable Lead Letters. Designs and Estimates on Application. Old Stones renovated equal to new, by contract or otherwise. Best Material and Workmanship guaranteed. Wreaths and Shades kept in stock. All communications to Lincoln House, Lincoln-street, Bow, E.

CIRCUMCISIONS.
REV. A. TERTIS, SPECIALIST,
8, PRINCES-STREET, SPITALFIELDS, E.
Early notice respectfully requested.

SOUP KITCHEN FOR THE JEWISH POOR,
5, FASHION STREET, SPITALFIELDS.

THE President and Committee beg to acknowledge with thanks the receipt of the following donations, received since last advertisement:—

Mr. and Mrs. Bee, second special distribution	£15 15 0
Collected by Miss Mabel Van den Berg, for an extra distribution	15 15 0
From a few friends of the late Rev. M. Haines, in lieu of flowers	6 6 0
Mr. Lewis Simmons	3 3 0
Miss A Pearson	2 2 0
Mrs. I. M. Marsden...	2 2 0
Mrs. Lucas	2 0 0
Mrs. I. L. Mocatta	2 0 0
Mrs. Joseph	1 11 6
Mrs. A. A. de Pass	1 10 0
Mrs. Herbert P. Marsden... ...	1 1 0
Mr. Stephen L. Marsden	1 1 0
Mrs. de Castro	1 1 0
Mr. J. de Castro	1 1 0
Miss de Castro	1 1 0
Miss Nellie de Castro	1 1 0
Miss Gladys Lavinia Abecasis ...	1 1 0
Mr. Lawrance Jacob	1 1 0
Mrs. Heilbut...	1 1 0
Mrs. D. M. Davis	1 1 0
Mrs. Kate Lazarus	1 1 0
Mr. Edmund Sebag Montefiore ...	1 1 0
Mr. H Koenigsberg, ann.... ...	1 1 0
Miss Goldsmid, per Miss R. Harris	1 0 0
Miss Rachel Harris...	10 6
Mr. A. Oppenheimer, per Mr. S. Boas, Junr....	10 6
Mr. N. Frost...	10 6
Mr. Joseph Simmonds	10 0
A Christian	10 0
Mr. E. H. Davis	10 0
X.	10 0
The Misses Loewenstein	6 0
A. H.	5 0
E. M. L., in memoriam	5 0
Mr. A. D. Levy	5 0
A game of chess	2 6
Farthings	2 0
Per Rev. Dr. H. Adler.	
Mr. S. M. Emanuel, J.P., Southampton	£2 2 0
In memory of a beloved one, per ditto	1 1 0
Mrs. Kate N. Jacobs in memoriam	1 1 0
Per Rev. B. Berliner.	
Messrs. Maurice Cohn and Co. ...	£5 5 0
Mr. Alexander Saunders	2 2 0
Mr. S. Baron...	2 2 0
A Son of Aaron	2 2 0
Mr. R. Sonnenthal	1 1 0
Mr. L. Felsenstein	10 6
Mr. E. I. Hart	10 6
A Friend	10 0
Mrs. H. Jacobs	5 0
Per Mr. L. Behrens.	
Mr. B. Gröner	£0 10 6
C. B.	2 6
Per "Jewish Chronicle."	
Poor Box. 89, Oxford-gardens ...	£0 15 0
Miss Jacobs	10 6
Mr. J. G. Tabak	10 6
Anonymous	10 0
M. R.	5 0
M. R., in memory of her beloved mother	5 0
Gladys, Marcus, and Millicent ...	5 0
E. H.	4 0
Mrs. J. Cohen, Liverpool	3 6
Mary Kempner	3 0

It having been found necessary to open the Kitchen five times weekly during the very severe weather, £1,600 is required for the expenses of the winter, and up to the present less than half this sum has been promised.

Donations to the general funds or of £15 15s for a special extra distribution, will be thankfully received by the following gentlemen:—
Alfred L. Cohen, Esq., President, 106, Westbourne-terrace, W.
S. Boas, jun., Esq., Vice-President, 22, Ferntower-road, Highbury, N.
Hermann Landau, Esq., Vice-President, 28, Throgmorton-street, E.C.
B. Birnbaum, Esq., Treasurer, 33, London-wall, E.C.
by any member of the Committee, or by the Honorary Secretary,

BARRENT S. ELLIS,
169, Evering Road, N.

A. VAN PRAAGH,
MONUMENTAL MASON,
14, ST. MARK STREET, LEMAN STREET, E.

Monuments, Tomb and Headstones erected in Stone, Marble and Granite with the imperishable lead letters. Designs, &c., forwarded on application. Works: Sclater-street, Shoreditch.

Mdme. SCHULDENFREI,
DRESSMAKER & COSTUMIER.
Moderate Charges.
1, CANONBURY PLACE, N.

EASTBOURNE BOARDING SCHOOL,
"SPRINGHAVEN,"
MILLGAP ROAD, EASTBOURNE.

PRINCIPAL: REV. L. CANTER.

A GOOD HOME-SCHOOL for BOYS. Sound Commercial Education, combined with healthful recreation. Individual teaching (no classes). The House is in a bracing position, with view of Sea and Downs.

EASTBOURNE.

SAN REMO,
SCHOOL FOR YOUNG LADIES
UPPER AVENUE,
Eastbourne.

PRINCIPAL—MISS HYMAN.

The School is replete with every modern improvement. Spacious grounds, with tennis lawn, gymnasium and swimming.

All modern accomplishments taught by resident diplomeéd governesses and visiting masters. Careful preparation for the various local examinations.

Prospectuses, with full particulars, on application to Miss Hyman.

PREPARATORY SCHOOL,
FOR THE PUBLIC SCHOOLS,
ST. GEORGE'S, ASCOT, BERKS.

MR. EDWARD BLAIR and Mr. GORDON SHACKLE have left Fretherne House, York Place, London, W., in CHARGE of Mr. BULL, who had been Senior Assistant Master there for nearly five years, and have removed with their boarders to St. George's School, Ascot.

They have arranged for a competent Jewish Instructor to attend regularly at St. George's to give RELIGIOUS INSTRUCTION and lessons in Hebrew, and to conduct Divine Service on the Sabbath.

Reference is permitted to the Head Master of Harrow; the Head Master of Clifton College; Sir Philip Magnus; Mr. Alderman Samuel; Charles Davis, Esq.; Assur H. Moses, Esq.; Henry Morris, Esq.

EXPERIENCED PRIVATE TUITION.—Recent successes include 15 PUBLIC SCHOOL SCHOLARSHIPS and 7 LONDON MATRICULATIONS. Pupils visited or received at 7, Sevington-street, Maida-hill, W., by Mr. WM. M. GOODEVE, formerly Junior Student of Christ Church, Oxford; Gold-Medallist and Honourman, London; late SPECIAL MASTER AT LINTON HOUSE SCHOOL, HOLLAND PARK, W. High-class Jewish and other references.

DANCING.
24, HIGHBURY NEW PARK, N.

Miss E. Levy begs to acquaint the parents of pupils, and residents of Highbury and Canonbury, that her second Course of Instruction, for juveniles and advanced pupils, will commence on Saturday evening, January 6th, 1894. Adult class from 8 till 10. Communications to be addressed College House, Trinity-street, S.E., where classes are held on Monday and Wednesday evenings, and Private Lessons arranged by appointment.

HEALTH AND GRACE.

DANCING, DEPORTMENT, CALISTHENICS.—MR. and MRS. ALBERT LACY-HARRIS'S Classes for adults and juveniles at 18, Warrington-crescent, W. All ballroom and fancy dances taught. Private lessons any hour. Frequent réunions during season. Skirt and ballet dancing. Waltzing taught perfectly in four lessons. Classes also at Oxford-street, Camberwell, Kennington, Crystal Palace, Leyton, Buckhurst-hill, Marylebone-road, Barnes, Hatfield, Forest-hill, Norwood, Hammersmith, Tufnell Park, Beaconsfield, Taplow, etc. For full particulars apply 18, WARRINGTON CRESCENT, W., (new address).

SITUATIONS VACANT.

WANTED, young person in Jewish family, not orthodox, as NURSE, or mother's help, to three children, youngest four years. All attend school; must clean nursery and be useful.—Mrs. Woolf, 277, Tooley-street, Borough, S.E.

WANTED, COLLECTOR and Traveller in Retail Watch and Jewellery Trade, London and Suburbs. Good salary and commission to an energetic and competent young man to take up an established connection. Good reference and security required. Address 153, Jewish Chronicle office.

YOUTH, about 15, WANTED, for office in the city. Preference given to one with knowledge of shorthand; Sabbaths and Holidays given. Address 40, Jewish Chronicle office.

CONGREGATIONAL, &c.

VINE COURT SYNAGOGUE,
WHITECHAPEL.

WANTED, Chazan and Baalkora. Must be married man; salary £40 per annum. Apply by letter to H. E. Cohen, 17, Balls Pond-road.

EDUCATIONAL.

C.T. WANTED, immediately, for Jews' Infant School. Apply stating full experience, qualifications, and salary required to Alfred Henry, Throgmorton House, Copthall-avenue, E.C.

MISS HERMINE WOLFF, Helle No. 1, Dortmund, begs to inform her numerous friends that she has left Pensionat Leverson, at Hanover, and will, within a short time, bring to their knowledge when and where she will open a new Boarding School. Letters to be addressed, in the meantime, to No. 7, Mansfield-grove, Nottingham, where Miss Wolff expects to be towards the end of January.

RE-ENGAGEMENT required as Daily GOVERNESS, by a young lady thoroughly experienced in tuition. English, Hebrew, music, and needlework; separate lessons if desired; very good references. Address A. D., 17, Fulham-place, Maida-hill, W.

BOARD AND RESIDENCE.

LADY REQUIRES two furnished ROOMS and kitchen, to herself, in respectable widow's house or small family. Full particulars and lowest terms for permanency to P. J., 36, Calverley-grove, Hornsey Rise, N.

A BRIGHT and CHEERFUL HOME offered to one or two gentlemen, in private English family. Every comfort; young, very musical society; late dinner; bath; one minute from 'bus and rail; terms strictly moderate. Apply 33, Birchington-road, Kilburn, N.W.

A LADY, having a larger house than she requires, wishes to meet with one or two gentlemen as boarders. Liberal table; home comforts; young and cheerful society. Apply to H. M., at 51, Portsdown-road, Maida-vale, W.

APARTMENTS, with or without full or partial board. Every comfort and attention guaranteed; good accommodation for city gentlemen; the house has been re-decorated, and is close to rail and 'bus to all parts; bath (hot and cold); terms moderate; highest references.—26, Birchington-road, Kilburn.

APARTMENTS, good, with or without board. Terms moderate; three minutes' from Maida-vale Station, Brondesbury, Metropolitan.—21, Priory-park-road, N.W.

BOARD and RESIDENCE in small private family. Close to train and tram; bath (hot and cold); late dinner; terms moderate and inclusive.—35, Grosvenor-road Canonbury, N.

PAYING GUESTS received in a private family residing 21, Leinster-square, W. Close to Queen's-road Station and omnibuses to all parts; no children; hot and cold baths; terms moderate and inclusive.

PARTIAL BOARD and RESIDENCE offered to a gentleman in a homely cheerful family, with pleasant society. Terms strictly moderate; house close to station and omnibuses. Apply to S. B., 72, Ladbroke-grove-road, W.

56 BELSIZE PARK GARDENS.—First-class BOARD and RESIDENCE. Spacious rooms; every home comfort; excellent cooking and attendance; moderate terms.

79 SHIRLAND GARDENS, Maida-vale.—A widow lady, with no encumbrance, can offer to two gentlemen a really comfortable home. Good attendance; bath (hot and cold); omnibuses pass the door to City; highest references; certificate for cooking. Apply Mrs. E. L. Bensusan.

TWO GENTLEMEN, or ladies, can be received in a private family to board and reside, where they would find every home comfort on strictly moderate terms. Address C. B. S. A., c/o De Knock's Library, Clifton-road, Maida-vale, W.

ONE or two Gentlemen can be accommodated with full BOARD and RESIDENCE at One Guinea per week, or two occupying one room, 19/6; bed and breakfast, 10/6; bath and every home comfort; two minutes' walk from Midland, North London, and 'bus to City and West End.—8, Caversham Road, Camden Town.

RUSSELL SQUARE.—HOUSE TO be LET, on lease, at a very moderate rent, with good accommodation for a family. Apply "House," c/o John's Library, Torrington-place, W.C.

LOAN OFFICE MANAGER requires re-engagement. Thoroughly experienced; five years' character from last employer. Address 4,604, Jewish Chronicle office.

NURSE CLARA LEVY is open to an engagement as Monthly Nurse, or nurse for infectious cases of all kinds. Address 31, Duke-street, Aldgate.

WANTED, by a lady, a situation as LADY HELP, Companion, or Housekeeper. Thoroughly domesticated and cheerful; highest references. Address M., 25, Park-terrace, Regents-park.

A YOUNG WOMAN desires a situation as plain COOK. Wages £22. Address 161, Jewish Chronicle office.

ASSENHEIM'S STORES.

Smoked Salmon.
Anchovies.
Cucumbers.
Marinated Herrings.
Hors d'œuvres.
Cold Meat and Sausages
READY FOR USE.

Open on Sundays.

199, BELSIZE ROAD, N.W.

THE PATENT
MASTICATOR
(16 BLADES IN ONE).

To use in place of Knife for preparing chops, steaks, and all roast or boiled meats for mastication, by mincing and pulping same on your warm plate, and so preserving all the nutriment. Those with good teeth should use the Masticator to save them; those with defective teeth should do so to assist mastication and those with artificial teeth should use it to prevent damage or breakage; in fact no dinner table is complete without the Masticator. It is invaluable to the Aged, Young Children, and all suffering from Weak Digestive Organs, or those who eat quickly.

Retail of all Chemists, Ironmongers and Cutlers, or sent Post Free direct from the Manufacturers upon receipt of Postal Order.

The Masticator on White Metal Fork - - 2/6 each,
or a Superior Finish on Electro-Plated Fork - 5/- each,
Complete in Box.
Only the 5/- Masticator sent Post Free abroad.

FORDHAM & SMITH,
No. 101, HELMET BUILDINGS, WORMWOOD ST., LONDON, E.C.

JACOBS' CELEBRATED OIL,
WHOLESALE AND RETAIL AT
H. & S. JACOBS,
Grocers, Cheesefactors and Oil Merchants,
4, ST. JAMES'S PLACE, ALDGATE, LONDON, E.C.
TELEGRAMS: OLENTIA, LONDON.

Telegraphic Address: "Ladylike," London. ESTABLISHED 1820

SPECIAL ARRANGEMENTS FOR THE SEASON.
WE ARE POULTERERS AND NOT BUTCHERS.

A. H. BLITZ & CO.,
כשר POULTERERS,
85, MIDDLESEX STREET, ALDGATE, E.C.

Through increase of business, we have been obliged to engage an extra Staff of Men and make Special Contracsts with Farmers from Surrey and Aylesbury; the said Contracts will enable us to supply FIRST-CLASS POULTRY cheaper than anyone in the Trade.

SPECIAL QUOTATIONS FOR PARTIES, WEDDING BREAKFASTS, DINNERS, BANQUETS, &c.

To save time and trouble, Orders should be sent early, and will receive prompt attention. Orders by Post will be dispatched the same day, and Country Orders will receive our strict attention.

Blitz's Poultry stands number one,
In price and quality we'll not be done;
We thank our friends for favours past,
And hope their kind support will last.

COALS.—THE CLAYCROSS COMPANY.
CHIEF OFFICE:
12, BURWOOD PLACE, EDGWARE ROAD, W.

SUPPLY DIRECT FROM THEIR OWN COLLIERIES the following Descriptions of their Celebrated Coal:—

Best Selected	34s.	Kitchen	30s
Best Silkstone	33s.	Cobbles	29s.
House	32s.	Silkstone Nuts	30s

They are also prepared to supply:—Best Wallsend, 34s.; Derby Brights, 31s.; Large Bright Nuts, 30s.; Bright Cobbles, 29s.; Hard Cobbles, 28s.; Bakers' Nuts, 29s.; Large Hard Steam Coal, 29s.; Steam Cobbles, 28s.; Coke, per chaldron, 16s. Welsh, Smokeless, Anthracite, &c. Prices on Application.

TIVOLI HOUSE SCHOOL,
GRAVESEND.

Principal - - - Mr. Isidore B. Berkowitz.

Prospectus on Application.

"Kosher" Butcher's at Kilburn.

J. NATHAN,
KOSHER
BUTCHER & POULTERER.
OF
105, HIGH ROAD, KILBURN.
ALSO AT
6 AND 11, ARTILLERY PASSAGE,
AND
187, MILE END ROAD.
Telephone Numbers: Kilburn 7490; Bishopsgate 11,560.
Agent for ABRAHAM'S High-class Provisions.

TORPID LIVER. HEADACHE.

ALL CHEMISTS, 1s. 1½d

Small Pill. Small Dose. Small Price.

NOTICE.

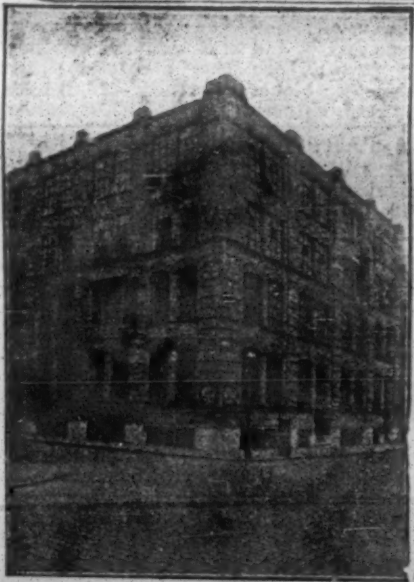
Marshall & Snelgrove's

ANNUAL
WINTER SALE.
To-Day and Every Day
To January 27th.

Detailed Circular Post Free. Every Article Reduced In Price.

MARSHALL & SNELGROVE,
Vere Street and Oxford Street,
LONDON, W.

"THE ORIGINAL WEDDING STATIONER"

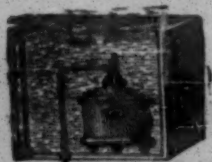


ILLUMINATED TESTIMONIALS
COSMAN H. COHEN
19-23, PAUL STREET
FINSBURY SQUARE, E.C.
STEAM PRINTER, CHROMO-LITHOGRAPHER &c.
WEDDING CARDS, INVITATIONS
MENUS, BALL PROGRAMMES
WRITE FOR ESTIMATES & SPECIMENS

The Annual Subscription to the "Jewish Chronicle" is for the UNITED KINGDOM, 10s.; ABROAD, 13s. Jewish Chronicle Office, 2, Finsbury Square, E.C.

Jewish Chronicle Office's TELEPHONE No.

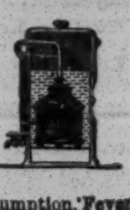
415



NO FAMILIES WHO VALUE THEIR HEALTH SHOULD BE WITHOUT ONE OF THE

LONDON AND GENERAL WATER PURIFYING COMPANY'S
(LIMITED)

PATENT CISTERN FILTERS, Charged Solely with Animal Charcoal.
REQUIRING, WHEN ONCE FIXED, NO ATTENTION WHATEVER,
And superior to all others. Vide Professor Frankland's Report to the Registrar-General, July, 1860; November, 1867; and May, 1870. The "Lancet," January 12, 1867. Also Testimonials from Dr. Hassall, September 23, 1863; the late Dr. Letheby, February 15, 1865, and December, 1872.
Price £1 10s. and upwards. Portable Filters on this system, £1 5s. to £6.



Patronised and used by Her Majesty the Queen at Osborne, by H.R.H. the Prince of Wales at Sandringham, by H.R.H. the Duke of Edinburgh at Eastwell, H.R.H. the Duke of Connaught at Bagshot Park, by H.R.H. the Duke of Cambridge, the élite of the Medical Profession, and at the London, Westminster, St. George's, St. Mary's, Consumption, Fever and German Hospitals, and various Lunatic Asylums, Institutions, Breweries, &c., and at all the Schools established by the School Board for London.
POCKET FILTERS, 4s. 6d. and 6s. each. HOUSEHOLD and FANCY FILTERS, from 12s.
Water Testing Apparatus, for detecting Impurities in Water, 10s. 6d. and 21s. each.
"The Testing Apparatus for discovering the presence of Impurities in Water is a most convenient and portable one."—Vide Dyke on the Preliminary Duties of Health Officers.
157, STRAND, W.C. (four doors from Somerset House), **LONDON.**
READ "WATER, ITS IMPURITIES AND PURIFICATION," PRICE (POST FREE) 6D.

ADVERTISEMENTS RECEIVED AS WE GO TO PRESS.

DEATH.—On the 9th of January, at 2a, Jardin-street, Camberwell, ISAAC ISAACS, in his 84th year.

DEATH.—On Wednesday, the 10th of January, 1894, FANNY, wife of MOSES VAN GELDER, of Nieuwediep, Holland, aged 59 years.

YOUNG WOMAN, 18, capable of speaking three languages, German, English and Hungarian, WANTS SITUATION in Jewish family. Very clean and good needle hand. Address A. L., 361, City-road, N.

CONTENTS.

	Pages.
Notes of the Week	5 & 6
Chovevi Zion Association	6
"An Old Jew" at the Garrick Theatre: By I. Zangwill	7
Our Berlin Letter	8
Hopeful Prospects in the Argentine	8
Marriage of Mr. W. G. Raphael to Miss Margherita Goldsmid	9
Lieut.-Colonel Goldsmid in a Manchester Pulpit	9
Anglo-Jewish Association	10
Jews in Morocco	10
Adolph Jellinek: By the Rev. S. Singer (with portrait)	11
Leader: Preachers and Preaching	13
Correspondence: Home and Hospital for Jewish Incurables; Congregational Singing; Proposed New Synagogue at Shanghai; the East London Industrial School	14
Received: Donations to Charities	14
Notes from India	14
Obituary: Salomon Fernandez; Robert Bechöfer; Edward Epstein	15
"Alien Immigration"	15
National Judaism: Address by Lieut.-Col. Goldsmid at the Great Synagogue, Manchester	16
Books and Bookmen	17
Dalston Synagogue	17
"Song of Songs": Paper by Dr. M. Friedlander	18
Rev. Dr. Lowy on Tarshish and Navigation among the Jews	18
The Great Russian Jewish Sculptor: Antokolsky	19
Political Exiles at Siberian Mines	19
The Provinces	20
Foreign and Colonial News	20
The late Rev. M. Haines	21

Calendar for the Week.

Day of Week	Hebrew Date.		Civil Date.		PORTION.	HAPHTORAH.
Fri.	Shebat	5	January	12	בא	
Sat.		6		13	Exodus x. 1 to xiii. 16.	Jeremiah xlvi. 13 28.
Sun.		7		14		
Mon.		8		15		
Tues.		9		16		
Wed		10		17		
Thurs.		11		18		

This day (Friday) Sabbath commences at 4.
Sabbath terminates to-morrow at 5·3.
Friday next, January 19th, Sabbath will commence at 4.

MEMORABILIA OF MEETINGS FOR THE WEEK.

SUNDAY, JANUARY 14.

New West End Synagogue Religion Classes, Distribution of Prizes, at the Vestry Room, St. Petersburg Place, 11·30.
Westminster Jews' Free School, Committee Meeting, at the School, 11 30.
Jewish Working Men's Club, Smoking Concert, 8.

MONDAY, JANUARY 15.

Jews' Hospital and Orphan Asylum, Meeting of House Committee, at the Institution, 11.
Jewish Board of Guardians, Russo-Jewish Conjoint Committee (Rota) 4·15; Industrial Committee (Rota) 4·30.
Aged Needy Society, Committee Meeting, at the Great Synagogue Chambers, 5 30.
Jewish Working Men's Club, Debate, 8·45.

TUESDAY, JANUARY 16.

Jewish Board of Guardians, Relief Committee, 4.

WEDNESDAY, JANUARY 17.

Jewish Board of Guardians, Loan Committee, 5.

THURSDAY, JANUARY 18.

Jewish Board of Guardians, Relief Committee, 4; Apprentices' Sub-Committee, 4 15.
Jews' Deaf and Dumb Home, Bazaar, at 4, Carlton House Terrace, 11-7.

The Annual Subscription to the "Jewish Chronicle" is for the UNITED KINGDOM, 10s.; ABROAD, 13s.
Jewish Chronicle Office, 2, Finsbury Square, E.C.

NOTES OF THE WEEK.

At the dinner of the Maccabæans given in honour of Colonel Goldsmid he was styled "the modern Joshua," and the phrase has been associated with him ever since. This title has peculiar fitness in being applied to him this week. We read in the Bible how Joshua addressed the people when they drew near to the Jordan, before they passed over: "Sanctify yourselves, for to-morrow the Lord will do wonders among you." And this was the burden of a remarkable address delivered before an immense assemblage at the Great Synagogue, Manchester, on Sunday last. For a military man to deliver a Sermon in the Synagogue was a remarkable incident in itself. It conveys many obvious lessons, even apart from the earnest words spoken by the sincere and fervent Jew who, like his ancient prototype, appealed to his hearers that they should sanctify themselves, as a fitting prelude or preparation for the wonders that the Lord had in store for them. Those who doubt the power an enthusiastic believer in the Restoration of God's favour to His People can exercise, should attentively read the gallant Colonel's Address which we print *in extenso* in another column. Its stirring words of exhortation and encouragement, of counsel and hope, do credit to the speaker's heart and mind.

Though quite incommensurate with the concession made to them by the Sultan, the Jews of Morocco City are not altogether unjustified in their jubilation over the success of their mission to the royal camp at Tafilet. They were graciously received and allowed to state their grievances in the presence of the offending Kaid Widah, who displayed the usual suppleness of the Oriental in bowing before the rebukes of his Majesty. What was more to the purpose, was the promise of the Sultan to prevent future excesses. It is also stated by our correspondent that the Governor will be shortly removed. This, however, is treated as a rumour by the British Minister in Tangier, and as such it is best to regard it until the supercession of the Kaid is an accomplished fact. Too much reliance should never be placed on the gracious words and promises of an oriental monarch, or upon the downcast mien which an oriental official invariably observes in the presence of his sovereign. Both are, to a large extent, mere matters of form and custom. The official knows too well the value of words, and, whilst he listens in apparent humility, is silently estimating the speaker's precise intentions. Yet in this case more was probably meant than ordinarily. Lately Mulai Hassan has had great reason to exercise the most discreet control over his lieutenants. The Spaniards have taught him in a forcible manner the danger of giving too much freedom to local tribes, and he may have taken to heart the lesson that on occasions, when local governors become unbearable, foreign consuls may cast aside international jealousies and intervene much to the Moors' discomfort. Besides there is the promise of the British Minister to keep Mulai Hassan to his word as far as possible. Possibly, therefore, it may really be intended to supersede Kaid Widah, but having regard to the repetition of outrages by one governor after another, we hardly expect that affairs will be materially improved until the Sultan institutes a closer connection between his own court and the several cities of Morocco.

When is a government bankrupt? When it cannot pay its debts would probably be the prompt response of most individuals. But suppose that claims are met by means of extraordinary funds called foreign loans, what then? The question would then depend upon the value of the expectation of future production. If this system of reasoning be applied to the budget accounts of the Russian Government for 1892, which have just been published, the accuracy with which *Darkest Russia* estimated the financial condition of the Czar's dominions will appear striking. The Finance Minister managed to meet all the claims made upon the treasury, and glories in a net surplus of 54,794,325 roubles to boot. But let us see how this surplus was made. The revenue was grossly underestimated, whilst the expenditure was as wickedly over-estimated, all for the purpose of producing a good budget wherewith to beguile the unwary foreigner. As the result there appears a total revenue of 987,843,732 roubles, and a total expenditure of 1,096,406,746 roubles, leaving a deficiency of 108,563,014 roubles. The deficiency is met by a *loan* of 163,357,338 roubles which, with the utmost coolness, is classed under revenue! When we examine how the millions of roubles of legitimate revenue were raised, we are not surprised to find that the agricultural papers insist on the deplorable condition of the peasantry and their absolute inability to bear the burdens of taxation any longer. Abundant harvests, it is now quite evident, as *Darkest Russia* insisted long ago, afford no relief. The local markets are glutted and prices rule low, because to meet the exactions of the Central Government the live and rolling stock of the peasant have been sold, and at the same time he has been deprived of the aid of the middlemen, the Jews. It will be well remembered that it was precisely from the agricultural districts that the most persistent petitions for the toleration of the Jews came. The State chose to ignore those petitions, and it is now reaping its reward. It is absolutely impossible for Russia to raise sufficient legitimate revenue with which to defray the expenses of government and the interest on loans already contracted. And so long as the present *regime* exists, if we may judge from experience, there is every reason to anticipate a worse state of affairs with each succeeding year. A state of national bankruptcy is the result of the wicked and ruinous counsels which have first maddened, and will, if persevered in, utterly destroy Russia.

If anything could give the lie direct to the charge of ingrained sordidness so often preferred against the immigrant Jew, it is the career of such men as Mr. L. Greene. This young man has just been appointed resident

Engineer on the Electric Tramways Extension Works in Brighton. Eleven years after he arrived in Dublin, a raw Russian boy he is found pursuing the honourable profession of civil engineering, upon the practice of which England's prosperity has largely been built up. Yet Mr. Greene is but a type of many hundreds of our much maligned brethren, who, amid every depressing circumstance, have proved their value to the country which has given them shelter. On the road, wearied by miles of tramping and many vain attempts to win a few pence for independent sustenance, or in the sweating den, reeking of poisoned air and grinding slavery, these outcast children, with their womanly sensitiveness and their manly pride, dream over the glories of their ancestors and the possibilities of the future. Like Mr. Greene, some of them succeed after years of patient waiting and patient working. In many more cases the children succeed. In Germany the son of a village chandler becomes a professor of law or medicine; the son of a jeweller is eventually an engineer or a doctor in England. So long as this land shall encourage laudable ambition and not reject it, so long may she hope to obtain that large percentage of able men which she has in excess of every other state of Europe.

The article headed "Missionary Judaism," which the current number of the *Spectator* devotes to the refutation of Mr. Oswald Simon's interesting articles on "Missionary and Reformed Judaism in the East," in two numbers of the *Jewish Quarterly Review*, is written in a fair and generous spirit, which we heartily acknowledge, though we are unable to follow its author on the whole line of his argument. His assertion "that the very (ceremonial) element of which Mr. Simon is willing and even eager to disembarrass Judaism . . . . . is the element which appears to strike its roots deepest into the hearts of the Jewish people," will be shared probably by the great majority of our coreligionists, just as the great majority of Christians are unwilling to dispense with original sin and the Incarnation. But there lies the mistake of the writer in undervaluing the importance of the small minority, both among Christians and Jews, which addresses itself more to the future than to the present. This minority forms the majority of the specialists in our greatest seats of learning, and its influence is already reaching the laity by means of periodical literature. These two minorities will more easily understand each other than the writer in the *Spectator* imagines. With this minority the dislike of the mediatorial and the redemptionist ideas, as well as that of original sin, is as strong as with Mr. Simon, and these may find a desirable ally in even the majority of the Jews who always showed themselves unwilling to turn poetry into dogma. Verse 7 in the fifty-first Psalm is a case in point. A whole circle of legends gathered round the words, to which the writer in the *Spectator* refers; but they were never admitted to the ranks of Jewish doctrine. A certain R. David, a thoroughly pious Jew of the Middle Ages wrote a whole book in defence of Adam, without incurring the reproach of the synagogue. Another point in which the minority of the Jews is quite in agreement with the majority is the fervent hope and belief in the Universality of the Jewish Religion, when the world will be perfected by the Kingdom of God, and all the children of flesh will call upon His name. For this glorious future both orthodox and reformed Jews pray daily. This is the epoch for which Judaism is waiting and "the glory still to come."

Something more than a patriotic admiration for a National Author drew a large number of Hungarian Jews and Jewesses domiciled in London to the banquet, on Tuesday evening, in celebration of the literary Jubilee of Maurice Jokai. In no European country could there be a greater contrast between the condition and status of the Jews in half a century—the period since the publication of Jokai's "Jew Boy"—than in the Austro-Hungarian Empire. Probably, a majority of those present at the banquet, and those who spoke, were Jews, and many suggestive remarks were made which recalled the patriotic part played by Jews in the regeneration of Hungarian Nationality, particularly in the events of '48. Jokai, like Petöfi the greatest of Hungarian poets, and Francis Deák, the great Hungarian patriot—who was the means of reconciliation between Austria and Hungary in 1866—stood in the van of those who stirred up the nation to a sense of the national importance of liberty of conscience and religious equality. In all Jokai's writings, the author manifests the most friendly feelings towards the Jews. In fact, he calls them the greatest patriots of Hungary. In the Tisza-Eszlar case he was the first to champion the cause of justice by defending the Jews from the foul charge of Ritual murder. Little wonder, then, that in all the Jubilee celebrations during the past week, the Jews assembled in force to do honour to Maurice Jokai.

It is not generally known that Ludwig Fulda, to whom the Committee of experts awarded the Schiller Prize for his play "Der Talisman,"—an English version of which is to be produced by Mr. Beerbohm Tree at the Haymarket Theatre during the present season—but who was denied the prize through the veto of the German Emperor, is a Jew. He is a native of Frankfort-on-the-Main, and his reputation in Germany and Austria as a playwright is very great and will remain so notwithstanding that the Schiller Prize has been withheld from him. It would, however, be erroneous to assume that Fulda's creed had anything to do with the Emperor's decision. In some quarters the reason assigned for the Imperial veto is that the author is too young for the distinction, a feeble argument seeing that Fulda is 32 years of age. It is far more likely that some of the situations in the play were the real cause; "Der Talisman" is regarded by some persons as a skit on the Emperor's style of costumes, and perhaps the cap fits. The Munich *Neueste Nachrichten*, commenting on the matter, very properly remarks that the advisers of high personages in encouraging certain measures should carefully consider whether they are or are not calculated to shake the pious belief in the existence of the highest mental liberty and freedom from prejudice which the people fondly hope to find in the Chief of the State. It is said that several members of the Adjudicating Committee threatened to resign as a protest against the Emperor's action.

The General Committee of the Home and Hospital for Jewish Incurables has acted wisely in resolving to ask Mr. F. D. Mocatta to conduct an investigation into the management of the Home. Such a course is due to the managers themselves, as well as to the public. The choice of Mr. Mocatta is a happy one, for he is beyond all comparison the ideal man for such an enquiry. As President of the Jewish Home he is thoroughly familiar with all the details of management of such institutions. Thus he would approach the subject with the knowledge of an expert, but above all other considerations he is a philanthropist in whose impartial judgment all parties must have every confidence. The Committee may now reasonably expect that their critics and accusers will not shirk the responsibility of submitting their indictments to a judicial test. Technically they ought to have been consulted in the choice of an arbitrator, but Mr. Mocatta is so singularly qualified that they will probably raise no objection. It is not reasonable that they should have subjected a charitable institution to severe criticism in our columns and then not be willing to submit their criticism to the crucial test of a perfectly impartial and thoroughly unbiassed investigation.

The revelation of a strain of romance in the character of a serious scholar is always interesting. Dr. Löwy pointed this out at Jews' College on Sunday last. Twenty-six years ago Dr. Friedländer published a German edition of the "Song of Songs" dedicated to the lady who became his wife. He has now returned to the subject and the youthful fervour glowed again in his more recent essay. Dr. Friedländer's lecture was at once scholarly and poetical. His attempt to find unity of plan in the "Song of Songs" will probably not please all critics, but it is decidedly ingenious and interesting. Dr. Gaster was inclined to place the composition of the book at a later period than Solomon's, and this view is held by most commentators. But the beauty of the Song is immortal and is hardly affected by questions of date. When so perennial and so deeply human a theme as love is concerned, the poem can never become obsolete. It was pleasing to see that Dr. Friedländer refuted the allegorical explanations of the Song. The presence in the Canon of the Bible of a series of love poems surely calls rather for gratitude than for apology.

Some rather neat points were made by Mr. Tallack last week, at the London Institution. Lecturing on "Prisons and Criminal Treatment," he said: "Even modern England, with all its progress, has not surpassed, if indeed equalled, the primitive Jews and Welsh Britons in the very important matter of making the interest and compensation of a person injured by a crime a more prominent object of attention than the punishment or reformation of the offender." The difference between the English system and the Mosaic rests, almost naturally, on the diametrically opposed conception of statecraft as known to Moses and to the Romans, whose law lies at the base of English legislation. When the Mosaic Code was first made known to the world, Israel was practically a homogeneous people, and as such Moses and his successors always insisted on regarding it. His theory might be summarised as it has been summarised before: "There is one God and Israel is His people." Hence it would follow that whilst every man, being equal to his fellows in the eyes of God, derived from his Creator the right and the command to enjoy the fruits of his own labour, it fell upon the nation, as the interpreters of God's will and the vindicators and proprietors of His Law, to guarantee to each member the enjoyment of his right without loss. It is not strange, therefore, that "Restitution was one of the many noble features of the Mosaic Code." On the other hand, the Romans never seem to have had a conception of a Theocracy, and therefore *might* was in most cases *right*.

CHOVEVI ZION ASSOCIATION.

Lieut. Col. Goldsmid, the Chief, and Mr. E. H. d'Avigdor, Vice-chief, of the Chovevi Zion Association, left London on Wednesday morning for the purpose of attending a conference, to be held in Paris the same evening, in the interests of the movement. The conference was of an international character, as it was attended, in addition to the representatives from London, by delegates from Chovevi Societies in Odessa (whose representatives reside in Vienna) Ekaterinoslaw, Paris and New York. Mr. Rosenberg, of New York, is the delegate of the Association in his city. The deliberations of the Conference were expected to conclude in a single sitting, and it was hoped to concert measures whereby the practicable object of the movement, the colonisation of Palestine, would be considerably facilitated.

Justices of the Peace.—On the recommendation of the Lord Lieutenant of London (the Duke of Westminster), the Lord Chancellor has placed Mr. Stuart M. Samuel on the Commission of the Peace for the County. Lord Herschell has also appointed Mr. Nathan Moss, member of the London County Council, a Justice of the Peace for Shoreditch, which he represents on the Council.

Mrs. Adler finds it impossible to send individual acknowledgments to all those friends who testified their condolence with her on the death of her beloved mother. She therefore begs them to accept this assurance of her gratitude for their valued sympathy.—6, Craven Hill, Hyde Park.

New West End Synagogue Religion Class.—The distribution of prizes to the pupils will be held on Sunday morning next, in the Vestry Room of the synagogue. The Rev. L. M. Simmons, LL.B., minister of the Synagogue of British Jews in Manchester, will preside, and Mrs. Simmons will distribute the prizes.

"AN OLD JEW" AT THE GARRICK THEATRE

BY I. ZANGWILL.

Yes, there can be no doubt, but that we happy dwellers in this isle of the sea are in the midst of a Jewish "boom." We were the lost tribes of fiction. The British novelist rediscovered us quite a year ago. He has found out that we are picturesque — which of course we are the last persons to perceive, ourselves, believing as we do that the supreme mission of the Jew is to ape the respectable Englishman, from the crown of his chimney-pot hat to the sole of his patent leather shoe. Scarcely a novel is now issued from the press without a Jewish subject or a Jewish personage or Jewish references, and the attitude is far more complimentary than of old, even if the zeal is not always according to knowledge. It is beginning to be recognised, moreover, that the Jew has spheres of activity outside the commercial or the religious, and that in particular he is often the artistic leaven in the communities of Europe that keeps them from being doughy and heavy, and infuses alertness and flexibility into its stockish thinking. His inevitably alien standpoint supplies a dash of originality to the communal fund, just as a tinge of his blood saves a remote descendant from being an incarnated platitude, "a tinge of that strong, sturdy, irrepressible, indomitable, indelible blood," as Mr. George Du Maurier calls it in his new novel in *Harper's*, "which is of such priceless value in diluted, homœopathic doses, like the dry white Spanish wine called Montijo which is not meant to be taken pure; but without a judicious mixture of which no sherry can go round the world and keep its flavour intact." "Fortunately for the world," concludes the illustrious *Punch* artist, "and especially for ourselves, most of us have in our veins at least a minimum of that precious fluid, whether we know it or show it or not. *Tant pis pour les autres.*" There can be no surer indication of the strength of the current, than that some of *les autres* are beginning to remember their own names, and to let fall random allusions to a Semitic past. There are young men who, only two or three years ago, would have died of shame to know that anyone suspected them of Jewish extraction (though it was as plain as the nose on their face) who are now prepared to explain their reticence by their dislike to bragging. Surely "The Maccabæans" may take some credit to themselves for this, for bringing into prominence the fact that Judaism is more than a dogmatic creed, and that individual Jews are doing more for the world to-day by their contributions to science and art than the orthodox communities which they have not infrequently deserted or been repudiated by. This larger view of Judaism must tend to correct the mischief wrought by the mediæval isolation of Jewish communities propagating a cosmical creed by secret services in suburban synagogues.

From the English novel the "Jewish boom" has now passed over to the stage by way of the Garrick Theatre. And yet so curiously does history repeat itself, and so slowly does it move, that this movement is not at all a development but a reversion to an earlier type. The first absolute glorification of the Jew in England was the work of a dramatist, and by a strange coincidence it is just a century since the Jew achieved the apotheosis of the footlights. Cumberland's well-known play "The Jew" was produced in 1794, and writing of it in his memoirs, he says: "The benevolence of the audience assisted me in rescuing a forlorn and persecuted character, which, till then, had only been brought upon the stage for the unmanly purpose of being made a spectacle of contempt and a butt for ridicule." It is a melancholy reflection that the stage Jew still survives, and that, a hundred years after Cumberland, an English dramatist has been found arguing that he had to give the audience what they expected—that there was a stock Jew, a traditional Irishman, and a conventional Frenchman that every dramatist had to respect. The plea is of a piece with that degraded idea of the dramatic art which conceives it mainly as carpentry, as the dovetailing of old incidents and old representations of human nature, with never a touch of fresh observation, never a first-hand contact with life. The only complaint I have against the bad Jew of the stage is that he is badly drawn. The dramatist is quite justified in selecting a wicked Jew for stage treatment, all I demand is that he shall study him from the life, as he has ample opportunities of doing. Wherefore—*per contra*—I am not prepared to gush over a good Jew in fiction or drama, unless he is good as a piece of art. The gratitude of the Jew for a good word is quite pathetic; it reminds one painfully of the centuries of persecution and misconception. He is like a child habituated to blows and curses who breaks down at the first kind word. In the past this gratitude was not unreasonable; to-day it must be tempered not only by criticism but by an undercurrent of dread lest the over-insistence on Jewish nobility provoke reaction. I am not of those who think anti-Semitism dead in England. It is always smouldering; nor can it be extinguished by pulpit explanations of the Jewish creed. A people and its creed are distinct things.

In examining Mr. Sydney Grundy's "Old Jew," then, I have merely to consider the play as a work of art. I am quite alive to Mr. Grundy's courage in running counter to stage convention (though considering how many actors, managers, and dramatists are of Jewish origin, it speaks ill for Jewish courage that the stage should so long have accepted that convention), but the consideration is irrelevant. The question is, has he given us a psychological study of an "Old Jew?" My answer to this is, a modified affirmative. The admirable old gentleman so charmingly represented by Mr. Hare has many Jewish traits. The most superficially obvious one—his wearing of a black skull-cap indoors—is probably due more to the fear of cold than to the prescriptions of Rabbinic ritual for he appears to have married a Christian without any misgiving or remorse (even when she proved unfaithful to him), and he has the most liberal notions on the subject of Christ, whom he considers a great Jew (as indeed he must have been if he really lived—or really died). Moreover, his thoughts fly also to the New Testament instead of to the Old, and he alludes trippingly to crowns of thorns and the expulsion of the money-changers from the Temple. On the other hand, he is a self-made millionaire (as some few Jews are), and he is very generous (as some few Jewish millionaires are), and wretched amid his millions (as others are), and he is high-minded and self-sacrificing to the point of Quixotism and martyrdom, superlatively chaste and of such strong domestic affections that they assert themselves in spite of wounded honour and a breach of twenty years. It must be admitted that the combination of all these qualities, though it may not be found in any actual man on the stage of the world at the present moment, is more likely to be found in a Jew than in any other breed of man. When to these are added a pride of race, a gift of silent suffering, a stern strength that rejects the outside shows of things for the grip of the hidden strings by which the puppets work, and a consummate coolness and masterfulness in every crisis, who will deny that in Julius Sterne Mr. Grundy has achieved a very creditable piece of portraiture indeed? It lacks the subtle touches of specific knowledge, but it is broadly life-like. Who does not know the Jew who is behind theatres, behind newspapers, behind exhibitions, behind loans—the power behind the throne in short? Mr. Grundy has figured such a Jew as using his giant's strength nobly, turning his Midas-touch to moral ends, checkmating villainy with delightful cocksureness, and cleansing a corner of the Augean stable of modern journalism. There are those who think that for Mr. Grundy to expend his scathing satire and mordant wit on the Moonlight Bohemian Club and the *Vulture* newspaper, is not only to use a steam-hammer to crack a nut, but to exaggerate a nut to the size and potency of a cannon-ball. But it is plain enough that Mr. Grundy intends to typify journalism and especially dramatic criticism at large, and to use his Moonlight Club as a microcosm, from which you may gather what goes on all over the town. It is a conscious caricature, I fancy, yet it goes on the lines of truth, and there is something deliciously ironical in the process by which Julius Sterne buys up clubs and newspapers, and theatres, and men (body and soul). It is an exposure to the outside public of how reputations are made and unmade in that modern Bohemia, where gold is god and spite is devil. Those who regard a newspaper as a penny revelation of almost divine veracity do not always remember that it is mostly the pecuniary investment of a prejudiced proprietor, and it is not always justice that moulds the potent paragraph. But Mr. Grundy's Club has no real counterpart in London, so far as I am aware, and the manners and etiquette thereof are unlike those of any Club I have ever been to anywhere. There is, of course, a very great deal of log-rolling and mutual admiration in London; indeed I venture to think I have somewhat anticipated Mr. Grundy's satire in a story of my own about the club that invented "The English Shakespeare." But for Mr. Grundy to weld such a caricature, as may be allowed in a work of pure satire, with a story of domestic emotion (which is the mainspring of his play) is a mistake in æsthetics, and the mistake is accentuated by the auditor's consciousness that it is the author's own subjective grievances that Mr. Grundy is trumpeting forth through the objective medium of drama, and that when Paul Venables, the old Jew's son, is proclaiming his manful resolution to win his way as a playwright, "with clean hands and a pure heart" and without the aid of the unprincipled crew of Moonlighters, he is merely the mouthpiece of Sydney Grundy. All honour to Mr. Grundy for his dignified attitude in an ignoble milieu. But he would have been better advised to emulate the silence as well as the strength of his "Old Jew." To do a thing and not to talk about it is an attitude that speaks for itself. Nor do I find the sentimental half of the drama completely satisfactory. I do not clearly understand whether the "Old Jew" accidentally proffers help to his own son, or whether he seeks him out intentionally. The former alternative is so puerile that the ambiguity should be at once removed. Strangely enough Cumberland's Jew—whose centenary is, so to speak, celebrated at the Garrick and with whom Mr. Grundy's Jew has not a few affinities—also discovers that the young man he has unselfishly benefited is related to him, though only as the son of an old benefactor. Sheva—Cumberland's hero—is also monstrously rich, though he lives poorly so as to use his money in good deeds, for he is a universal provider. Julius Sterne—equally anxious to do good with his millions—is puzzled how to do it; a touch of "modernity" this. Indeed, there is far more observation in Mr. Grundy's Julius Sterne than in Cumberland's Sheva, who strikes me as having been drawn in antithesis to Shylock. It is very dubious art to "answer" a character by another, in this imperfect world of ours, where, as Dr. Felix Adler has told us, even the saint has the defect of his qualities.

For the rest, I hope Mr. Grundy's play will run long, though I fear it will not. Faulty as a work of art, its faults are not even of the popular kind. It is brilliant, pugnacious, and esoteric. Perhaps the acting will attract the crowd: the finished portraiture of John Hare, the dignified pathos of Mrs. Theodore Wright as the erring and repentant wife, the musical accents of Miss Kate Rorke as Ruth, the clear-cut youthfulness of Gilbert Hare, and the delightful sketches of Moonlighters supplied by Messrs. Abingdon, Anson, Gilbert Farquhar, Robb Harwood, and others. Certainly it is a play that every Jew should see, old or young.

Whatever else may be said about the remarkable play by Mr. Sydney Grundy, acted for the first time at the Garrick Theatre on Saturday last, it may at least be safely ventured that the author has succeeded in turning into an attribute of glory that which hitherto—upon the stage at least—has mostly been a term of reprobation and reproach. "An Old Jew" has appeared upon the boards times without number—in comedy, in farce, in tragedy. Shakespeare drew him, so did Marlowe and Ben Jonson, and Sheridan; so have Sims and Pettit, and others in more recent times. But for them the appearance of an old Jew in their *dramatis personæ* has usually been the apparition of a character sordid, selfish, cruel and grasping, introduced as a butt for venom, hate and ridicule. Mr. Grundy's old Jew is far otherwise. He is not the idealised creation of Lessing, or, amongst novelists, of George Eliot, he is the *bekovid Jehuda*, who is rich, "beyond the dreams of avarice," far beyond even its actuality, anxious only to use the wealth that has come to him "to do a little good." Such is Mr. Grundy's old Jew, personified to the life by Mr. Hare, with his patience under suffering, his philosophy, his quiet, unassuming manners, never parading but never forgetting the power of riches such as he possesses, contented, almost genial, under a wrong that would have broken the spirit and sent to the bad a weaker nature.

The scene of Mr. Grundy's play is laid alternately in Mrs. Venables' apartments in Soho and the Moonlight Club in Maiden Lane, Mrs. Venables (Mrs. Theodore Wright) is an erstwhile professional, who, with her two children, Paul (Mr. Gilbert Hare) and Ruth (Miss Kate Rorke), has, twenty years before the story opens, been left by her husband. It is supposed by all the world and his own children that he deserted her, leaving her and her little ones some provision which long since has proved valueless. Hence it is that the children grow up to detest their father's memory, the son especially, expressing an abhorrence of the whole Jewish race in consequence of the conduct of which he believes his father to have been guilty. The daughter has become a popular actress, her merits being "pushed," evidently with the worst of motives, by Bertie Burnside (Mr. W. L. Abingdon), the editor of a well-named journal—"The Vulture." The son, a would-be playwright, can obtain nothing of success—his assiduity in submitting his manuscript to various managers being rewarded by the never-failing return of an unopened packet. In his wanderings in that desert of the "would-be's"—the Strand—he turns one day into Booksellers' Row, and there asks the price of a set of Old Dramatists exposed for sale. The price—three guineas—is beyond him, but as he leaves the shop, an old Jew purchases the coveted volumes. This old Jew, Julius Sterne (Mr. John Hare), finds his way to the apartments in Soho, bringing the "Old Dramatists" with him, which he offers as a gift to young Paul Venables. Julius Sterne is Mrs. Venables' husband, the father of Paul and Ruth, returned after twenty years. The story of his desertion proves to be untrue, but the real reason of his absence is not revealed until the third act. The introduction, by young Paul, to Sterne, of Burnside and Douglas Craik (Mr. Eugene Mayeur), the editor of a particularly respectable journal, takes the four of them to the Moonlight Club. Prior to their visit, Burnside inserts a paragraph in his publication lauding young Venables as a coming dramatist, and upon the latter's appearance at the Club accompanied by Sterne, the millionaire, he is sought out by Wybrow Walsingham

(Mr. Charles Rock), a theatrical manager, who seeks to make terms for the production of Venables' play. The negotiations, however, have to proceed—and they are concluded—with Sterne, who has acquired the play of Paul in exchange for the Old Dramatists. Venables, however, throws away apparently his every chance of success by an indiscreet speech which he cannot restrain when he learns the real character of those frequenting the Moonlight Club. In this precious *côterie* Mr. Grundy has drawn—we rather think he has greatly overdrawn, in so far as he has made it appear that the real influence of newspapers is with such as these—all that is vile in the scum of the press. Here we are introduced to John Slater, M.A., LL D. (Mr. G. W. Anson), the proprietor of the "Vulture," a drink-sodden wreck, who, twenty years before, was the smart, successful Cambridge man, the man who was the real cause of Sterne's exile, and who to-day exists on Brandy and Blackmail. Here, too, we come across James Brewster (Mr. William H. Day), a financial journalist, who turns out to have swindled Mrs. Venables of the substantial provision made for her by her husband. For the truth, which is told to Ruth by her mother, in the third act, is not that Stern deserted his wife. Mrs. Venables had in reality committed a *faux pas* with Slater, and Sterne, perceiving how the mother's shame would go down to the children, let it go forth that he had deserted his family—taking the blame of separation upon himself for the sake of the children. A man's shame, he said, belongs to him, but a woman's to her children. After making ample provision by a trustee, who had died and been replaced by Brewster, Sterne as he then became known, went to South America, where all he touched turned to gold. His twenty years' absence had brought him to be an old man, and he was anxious to return to the wife of his youth and the children whom he yearned once again to set eyes on. Young Paul's speech at the Moonlight Club set the whole gang against him, but Sterne, as yet known to Venables only as a friend, had already the contract to produce the play from Walsingham, and compelled him to perform it. Then there follows a conspiracy to write the play down and spoil the young playwright's chances, but it is quickly broken up by the old Jew, who buys up Slater's "Vulture," purchasing as well a syndicate of Press Information, for which Willie Wandle (Mr. Scott Buist), also a "Moonlighter," writes, compelling Brewster, by threat of exposure, to catch an early boat for foreign parts, and finally putting an end to the Club itself by buying out the Proprietor, Franconi (Mr. Gilbert Trent). Three incidental characters appear in the Club—Mr. Polak, "the only dramatic writer worthy of following Euripides," excellently rendered by Mr. H. de Lange (Mr. Robb Harwood), who impersonates the broken-down tragedian inimitably, and the Hon. and Rev. Adolphus Finucane (Mr. Gilbert Farquhar), the introduction of which clergyman, although well sustained, is a mistake. There is no Church of England character of the Finucane type frequenting the haunts of an impecunious swindling set, reading French novels, and doting on the vagaries of the low music hall. Mr. Finucane is not wanted in the play—he serves no other purpose than to caricature, in the worst possible taste, a very excellent and estimable band of men who have devoted themselves to the work of Religion, and amongst whom the black sheep are quite rare and far between.

The rest of Mr. Grundy's play is soon told. Young Paul Venables becomes recognised as a dramatic writer, and his father becomes reconciled to his wife and children. It remains to say, however, of the whole cast, that the acting was far above the average. Naturally, compared with Julius Sterne, the remaining parts are small, and certainly Mr. Hare sustained, if he did not materially add to his reputation by his masterly personation. His "get up," his manner, his bearing were all those of an old Jew at his best, and no Jew can see the piece, or listen especially to Sterne's speech in which he depicts his life's progress, explaining or excusing each step by the words "type of my race," without feeling some sentiment of racial pride and emulation. Equally fine and rather more dramatic is Sterne's denunciation of the "Moonlighters" when they turn and call him "an old Jew," and he reminds them that he is of that race that produced the great Jew whose name they bore and disgraced, and threatens to drive them from that building they had brought to such bad uses, as Jesus drove the money-changers from the precincts of the Temple. The dialogue throughout is clever to a degree, witty and salient, and seldom if ever sacrificing truth to epigram. The characters, with the reservations indicated, are drawn with insight into human nature, and we shall not be surprised if Mr. Grundy's play holds the boards of Mr. Hare's house for a long and successful run.

G.

OUR BERLIN LETTER.

[FROM OUR CORRESPONDENT.]

Berlin, January 7th, 1894.

The Berlin Jewish Community has just been the recipient of a most munificent gift. Mr. and Mrs. Moritz Mannheimer have presented £25,000 to build a Home for Incurables. They have only stipulated that so as not to wound the feelings of those for whom the Asylum is designated, it is to be called "Jewish Hospital" and not "Home for Incurables." This donation shows that our brethren have ever a generous hand and sympathetic ear for the needs of their less favoured co-religionists.

The commencement of the civic year has wrought some changes in the Board of Management of the Jewish community. In the Vorstand five new members have been elected, viz., L. M. Bamberger, Regierungsrath Magnus, Professor Geiger, J. E. Isaac, and Julius Isaac.

At the College for the Science of Judaism, Dr. M. Schreiner, formerly Professor at the Seminary in Buda-Pesth, has been appointed in the place of the late Dr. David Cassel. Professor Lazarus and Rabbiner Dr. Maybaum warmly welcomed Dr. Schreiner on his entering on his new duties, and the latter in expressing his thanks, assured them that he would do his uttermost to help in making the College a stronghold of Judaism. The pupils of the late Dr. David Cassel propose to hold a Memorial Service on the first anniversary of his death.

As in former years, in aid of the Scholarship Fund of the College for the Science of Judaism, six lectures will be given every Monday, January 8th to February 12th. Amongst the lectures are Professor Steinthal on Jewish Melodies with musical accompaniments, Professor Lazarus on The Prophet Jeremiah, &c.

Thus in all circles vigorous work can be noted, as well as a new departure in the activity of the Society for Jewish History and Literature. A conference of delegates from all parts of Germany took place in Hanover, on December 26th, and a union of all the German branch Societies was settled. Dr. Gustav Karpeles has been elected President, Rabbiner Dr. Frank, of Cologne, Vice-President, and Dr. Hildesheimer, Secretary. As "union is strength" it is to be hoped that this Association will be a source of much help to the Society, and that it will tend to disseminate the knowledge of Jewish History and Literarure in every Jewish community of Germany.

HOPEFUL PROSPECTS IN THE ARGENTINE.

Dr. Birkenheim, who recently accompanied Mr. Kogan from Argentine, is now on a visit to St. Petersburg, being charged by Baron Hirsch to communicate to the representatives of the Colonisation Society the prospects of the Colonies in Argentine. As stated previously by us, he entertains very hopeful views of their future. There are now 2,700 persons in the group of Colonies established by Baron Hirsch who are of proved capacity as agriculturists. They have under cultivation 9,000 hectares of land, and the monetary yield of this year's harvest is estimated to amount to 1,500,000 francs. The Colonies of Mauricio and Mosesville are now completely organised; in the former some settlers cultivate as many as 80 hectares of land. The payment of subsidies to the Colonists has now almost ceased, the settlers being able to obtain advances on their produce. In Mauricia, the common white willow and other trees have been successfully planted, thus ensuring for the future a plentiful supply of timber. There are 1,060 persons in Colony Clara cultivating 1,500 hectares. They have planted as many as 125,000 vines, in which work they are assisted by the children. The best settlers are to be found in this Colony. In the Colony of San Antonio there are 300 persons cultivating 500 hectares. This Colony is also developing well. The land for the new Colonies (9 South Russian groups) is situated in the neighbourhood of the Colony Clara. There are plenty of trees in the adjacent locality of Zeballos, which lies East of Clara. Close to Clara at St. Vincent is a cattle station which has been established for the purpose of breaking in wild cattle. The Hirsch Colonies have been fortunate this year in escaping the locust visitation. The locusts come generally from Gran Chacco in the north and travel to the south devastating all the fields by the way. As they, however, devour only the ripening grain and not the filled ear their ravages can be avoided by early sowing. This year early sowing was most successful. The chief inconvenience from which many of the Colonists suffer is the absence of their wives and families who are for the most part still in Russia (preparations are being made to send over immediately the families of these men—in all about 800—to Argentine). In Mauricia there are two schools, and one each in Clara and Mosesville, a doctor and a midwife also resides in each colony. All the Colonies are situated in a plentifully watered district and are traversed by the Eastern railways in the State of Entre Rios. Near Clara on the land of the Colonisation Society are two railway stations affording ample facilities for the carriage of produce. Besides that the Concordia-Wollayrai-Colon Railway, which has already received the sanction of the Government, will run through the Colonisation Society's land. Not far from the Colonies are also two navigable rivers. The Colonies are on the whole successful, and may be expected soon to reach a flourishing condition. A good future is also considered to be in store for the eight new Colonies which are about to be established.

Baron Hirsch has been lately conferring with Mr. Cohen, the Director of the Buenos Ayres Administration, Mr. Fineberg, of St. Petersburg, and Mr. Sonnenfeld, the Secretary of the Council of the Colonisation Association at Paris with a view of still further extending the Colonisation movement in Argentina, the village system to be reconsidered for all Colonies. There can be no doubt that Baron Hirsch and the Colonisation Society will, in a most important degree, add to the solidarity and benefit of the Colonies by deciding in favour of the "Chacra" as against the "Village" or Commune system. The testimony in favour of the "Chacra" system borne by experts and authorities as to its superior results is quite unanimous. It is intended to exercise more care in selecting the proper class of settlers for the new Colonies. Baron Hirsch and his advisers have also decided to revise the form of contracts drawn up between the Colonists and the Association. It will be remembered that the contracts of the first settlers gave rise to considerable dissatisfaction. There is, therefore, every hope that the inevitable friction inseparable from pioneer efforts will be removed, and that a period of real prosperity will be inaugurated for all the Colonies in Argentina.

Mr. Isaac Snowman has been commisioned to paint a life-size portrait of the late Mr. Alderman Frederick B. Netheringham, J.P., Mayor of Gravesend for presentation to the Corporation.

Estelle Isaacs (aged 12, daughter of the late David A. Isaacs, B.A.), has gained a School Board Shcolarship of £120, £30 a year held for four years a the Wilson Road Board School, Hackney, coming out third on the list.

Mr. Alfred Greenberg had the honour of performing some violin solos before the Duchess of Albany and suite at the residence of Colonel and Lady Talbot, on Monday evening last.

Soup Kitchen.—In consequence of the heavy pressure of applications during the present winter, the Committee have arranged for five distributions per week. This increase in the operations of the Charity will involve a considerable addition to the expenditure, which the Committee will be unable to meet, unless they receive more than the usual generous support of the community.

Old Ford Classes.—A very successful Ball was held on Tuesday at the Portman Rooms, Baker Street, in aid of the funds of the Old Ford and North Bow Jewish Classes. Nearly three hundred ladies and gentemen were present: and dancing was kept up to a late hour. The M.C.'s were Mr. Spiers and Mr. A. L. Sions.

Hammersmith Jewish Ladies' Guild.—The third annual Soirée is announced to be held on Thursday, the 18th inst., at the Hammersmith Town Hall, when a large attendance is anticipated. The profits of the Ball will be devoted to charitable purposes and to the Building Fund of the Schoolrooms which it is proposed to attach to the Hammersmith and West Kensington Synagogue.

The London Needlework Guild.—Jewish societies have once more benefited by the distribution of the London Needlework Guild to the extent of 800 garments allotted as follows: the Board of Guardians, Bishopsgate, 200; the East End Visitation, 200; West End Visitation, 200; Emigration Society, 100; Board of Guardians, Spanish and Portuguese, 100. Presidents sending in 150 garments are entitled to apply for a grant for any particular charity, and for 300 articles two grants. As the list of presidents include many coreligionists the Jewish societies are always well considered. Miss Montefiore is alone responsible for 1,558 garments; Mrs. Leonard Cohen, 390; Mrs. Michael Green sends 551; and Mrs. Faudel Phillips, 348.

North London Synagogue.—On Saturday last the Rev. S. Munz and Mrs. Munz celebrated their silver wedding, and the occasion was marked by members of the congregation presenting them with a handsome antique silver tea service and salver suitably inscribed. The silver was supplied by Mr. P. Phillips, Petherton Road.

Miss Estelle De Saxe (daughter of Mr. Morris de Saxe, of 101, Alexandra Road, N.W.) passed the recent Metropolitan Examination of the Royal Academy of Music, and gained the degree of L.R.A.M.

MARRIAGE OF MR. W. G. RAPHAEL AND MISS MARGHERITA GOLDSMID.

On Tuesday afternoon at the Upper Berkeley Street Synagogue a wedding was celebrated which united two leading Jewish families. The bride was Miss Margherita Goldsmid, the eldest unmarried daughter of Sir Julian Goldsmid, Bart., M.P., and the bridegroom, Mr. William George Raphael, eldest son of Mr. George Charles Raphael, of Castle Hill, Englefield Green, Surrey, and 37, Portland Place, W. The ceremony which took place at three o'clock was fully choral, the Rev. Professor Marks and the Rev. Morris Joseph officiating. The synagogue was tastefully decorated with white flowers, arum lilies, marguerites and large chrysanthemums being principally used. Knots of these delicate blossoms were ranged round the Reading Desk; the white satin Chupah had a posy at each corner, whilst the poles were hidden beneath winding green foliage and trails of snowy flowers. A massive bank of bloom was arranged before the Ark, giant palms, and leafy plants forming an effective background.

The bride, who was given away by her father, was dressed in a gown of rich white satin, with long train, made in a severely plain style; at the foot of the skirt was a tiny ruche of tulle, in which orange blossoms nestled, the long tulle veil was arranged above a wreath of real orange blossoms. The bride wore no jewels, but carried a shower bouquet of white exotics. The seven bridesmaids made a pretty bevy, they were the Misses Beatrice, Maud, Theresa, Grace Katharine, and Nora Octavia Goldsmid, the bride's five sisters, and the Misses Amy and Ethel Raphael, sisters of the bridegroom. Their costumes of soft blue cloth had wide yokes and shoulder frills of guipure lace and trimmings of dark brown velvet; the hats of brown felt had bows of pale blue velvet and tufts of marguerites, the flower being chosen in compliment to the bride's name. This pretty idea was still further carried out by the bridegroom's gift to each maid of honour, a diamond marguerite brooch, set with a ruby in the centre, and a shower nosegay of the same flowers depending from the smart little white muff which each bridesmaid carried. Lieut. Frederick Raphael (South Lancashire Regiment). attended his brother as best man.

Among the numerous guests present, in addition to many members of the Goldsmid and Raphael families, were Lord and Lady Wynford, Mr. and Mrs. David Henriques, Mr. Cecil Henriques, Mr. and Mrs. N. L. Cohen, Mrs. Merton, Mrs. Karpeles, Mrs. Lionel Lucas, Mr. and Mrs. Gerald Beddington, Mr. and Mrs. Edward Lucas, Mrs. Murray, Mr. and Mrs. H. E. Beddington, Mr. and Mrs. A. J. Waley, Miss Caroline Goldsmid, Mrs. Henry Jessel, Mrs. and Mrs. Henry Raphael, Mr. M. Melchior, Mr. Ed. L. Raphael, Miss Raphael, Mr. Louis Raphael, Mr. Frederic Lucas, Mr. and Mrs. A. Wagg, Mr. and Mrs. Paul Hardy Mr. and Mrs. Leonard L. Cohen, Mr. and Mrs. M. H. Spielmann, Mr. and Mrs. M. A. Spielman, Mr. and Mrs. Elim D'Avigdor, Mr. and Mrs. Raoul Foà, Dr. and Mrs. Ransford, Lady William Phipps, Mrs. Albany Erskine, Mr. Solomon Schloss and Miss Schloss, the Misses Emma, Isabel and Flora Goldsmid, Mr. and Mrs. E. D. Stern, Mr. and Mrs. Phillip Waley, Mr. William Gillett, Messrs. and Mdlles. Dominguez, Mrs. S. Waley, Mr. and Mrs. W. E. Mozley, Mr. Gaston Foà, Mr. and Mrs. Albert Jessel, Sir Charles and Lady Jessel, Mr. and Mrs. Hoffnung, Mr. and Mrs. Herbert G. Lousada, Mr. and Mrs. B. A. Elkin, Mr. and Mrs. Ernest Franklin, Col. and Mrs. Warde, Mrs. Albert Sandeman and Miss Sandeman, Right Hon. Mr. Childers and Mrs. Childers, Colonel and Mrs. Mackinnon, Sir Lepel and Lady Griffin, Mr. and Mrs F. A. Lucas, Lieut.-Col. and Mrs. Goldsmid, Miss Mundella, Lord and Lady Iveagh, Mr. and Mrs. Edward Ponsonby, Mrs. Labouchere, Mr. and Mrs. Adrian Hope and very many more.

After the ceremony, Sir Julian Goldsmid held a large reception at his town residence, 105, Piccadilly, whence Mr. and Mrs. W. G. Raphael left during the afternoon for Folkestone, *en route* for Egypt, the bride's travelling gown being of heliotrope cloth richly trimmed with fur. The presents were exceedingly numerous and handsome, and were tastefully arranged in one of the rooms on the ground floor. Even on the afternoon before the wedding fresh batches of beautiful presents were still arriving at a time when a favoured few enjoyed an advance inspection. Sir Julian Goldsmid's present to his daughter was a massive set of solid table silver, including several dozens of spoons and forks, grape scissors, soup ladles, and a most beautiful solitaire diamond necklace; his present to the bridegroom was a ruby and diamond pin; Mr. and Mrs. G. C. Raphael, the parents of the bridegroom, a diamond and turquoise tiara, and also two silver candelabra, four silver candlesticks to match, and a silver dessert service. Amongst the other gifts were the following: Louisa, Lady Goldsmid, large silver mirror and pincushion; Miss Isabel Goldsmid, silver cruet; Miss Emma Goldsmid, big silver bowl; Miss Flora Goldsmid, silver dish; Mr. and Mrs. Hoffnung, large case of ivory brushes and toilet accessories, bearing the bride's initial in gold studded with turquoise; Mrs. Nathaniel Montefiore, a set of tea cups and saucers in silver, lined with delicate china; Mr. and Mrs. Ernest G. Raphael, large folding screen; Mrs. Jessel, finely wrought filigree silver dish; Mr. and Mrs. Frederick Mocatta, four chased silver trays; Mrs. Lionel Lucas, large silver tray; Sir Charles and Lady Jessel, two silver covered dishes and a pair of toast racks; Mr. and Mrs. Edward Lucas, set of silver and china tea cups in case; Mr. and Mrs. Walter Raphael, three quaint Oriental vases of particularly uncommon design; Mrs. Arthur Raphael, Flemish flagon and drinking tankards, silver mounted; the bridegroom to the bride, dressing bag of crocodile leather, the toilet articles mounted in beaten silver, each piece bearing the letter M in gold, diamond earrings, a diamond arrow and ring; Baron and Baroness de Worms, silver and glass bowl; Mrs. Samuel Mocatta, white feather fan with mother of pearl sticks; Mr. and Mrs. Samuel Montagu, gold vase; Mr. L. Samuel Montagu, antique silver ornament; Mr. and Mrs. M. Spielmann, silver tea service; Captain M. Nathan, silver box; Mr. Frederick D. Sassoon, silver tea service; Countess D'Avigdor, silver candlesticks; Mr. and Mrs. Phillip S. Waley, silver urn; Mr. and Mrs. Stern, silver liqueur glasses on silver tray; Mr. and Mrs. Edward Sassoon, small chased silver clock; Mr. Adrian Tedeschi, glass and silver pilgrim bottles in pale blue velvet case; Mr. and Mrs. Frederick Warburg, silver flower tube; Mr. and Mrs. Lionel Pyke, silver bon-bon dishes; Mr. and Mrs. Henry Beddington, silver tray; Sir Arthur Otway, massive silver and glass inkstand; Mr. and Mrs. Paul Hardy, gold bowl and spoons; the Misses Louisa and Lucy Cohen, silver jug; Mrs. Mocatta, silver sugar castor; Mr. and Mrs. Leonard L. Cohen, silver cigar lighter and case; Mr. and Mrs. Stiebel, silver punch bowl; Mrs. I. Stiebel, silver gilt fruit spoons; Mr. and Mrs. Charles Raphael, rare china dish; Mr. and Mrs. I. Spielman, china bowl with lid and saucer; Mr. and Mrs. Gilbert E. Samuel, tête-à-tête coffee set; Lord and Lady Reay, universal heater, (a curious little oil stove in burnished copper); Miss Raphael, embroidered cushion; Lord and Lady Hampden, clock; Mrs. Labouchere, white lace fan; Sir George and Lady Lewis, ornaments in Venetian glass; Mr. J. Oppenheim, bronze figure; Messrs. Frederick, Dick and Oscar Raphael, brothers of the bridegroom, complete service of table glass for 18 persons; Mr. and Mrs. David Henriques, small silver clock; Sir Thomas and Lady Lucas, dark pearl fan; Mrs. Aaron Goldsmid, silver tea caddy, Mr. and Mrs. Henry Lucas, tortoise-shell and silver clock; Mr. and Mrs. Elkin Mocatta, fancy table with onyx top; Lady Rothschild, diamond brooch; Mrs. S. W. Waley, a pair of tortoise-shell and silver candlesticks; Mrs. Horatio Lucas, silver tea caddy; the Misses Goldsmid (sisters of the bride), old ruby and diamond brooch; Mr. Claude Montefiore, tortoise-shell box; Mr. and Mrs. Herbert Raphael leather screen; Mr. and Mrs. Leopold Rothschild, diamond and amethyst brooch; Lady Jessel, a pair of Worcester vases; Mr. and Mrs. Edward L. Raphael cheque; Mr. and Mrs. H. L. Raphael, cheque; Mr. Cecil Raphael, bronze dragon; Miss Caroline Goldsmid, clock; Mr. and Mrs. Reuben Sassoon, silver hot water jug; Sir Philip and Lady Magnus, Venetian glass vase; Mr. and Mrs. James Stern, silver tea caddy; Mr. and Mrs. J. M. Karpeles, silver mounted claret jug; Miss Amy Raphael, French tapestry screen; Mr. and Mrs. Alfred Raphael, crystal jug and goblet; Mr. Louis Raphael, three engravings; Mr. and Mrs. A. H. Jessel, silver Cellini claret jug and two silver sweet stands; Mrs. Samuel Mocatta, white feather fan; Mr. and Mrs. Charles Lindo, silver menu holders; Mr. and Mrs. Lewis McIver, chased silver manicure case; Mr. and Mrs. Goldschmidt, silver gilt candlesticks; Dr. Sydney Phillips, china service; Mr. and Mrs. William E. Mozley, ivory opera glasses, decorated with gold; Lieut.-Colonel and Mrs. Albert Goldsmid, four pearl and gold ash trays; Miss Tennant, four silver gilt sweet dishes; Mr. and Mrs. Ernest Franklin, book bound in white calf; Mr. and Mrs. Elkin, Empire clock; Mr. and Mrs. R. H. Foà, bronze; the Messrs. Foà, writing table, &c.

The presentations included from the servants at Piccadilly, Somerhill and the tenants, a large chiming clock, with silver inscription at the base; the farm people, Castle Hill, silver cigarette case; the clerks at 25, Throgmorton Street, an etching and a set of Chamber's Encyclopædia; the gardeners at Castle Hill, pair of chased silver fruit spoons in case; the servants at 37, Portland Place, silver bread basket.

LIEUT.-COLONEL GOLDSMID IN A MANCHESTER PULPIT.

The Chovevi Zion Association organised on Sunday last at the Great Synagogue in Manchester a service which presented several unique features, and excited considerable enthusiasm. It speaks volumes for the solidarity among the Jews in Manchester that the Service should have been "A United Service for all the Congregations," German and Polish, Portuguese and Reform in that city and in Salford, whereby practical expression was given to the words of the Psalmist, "How good and how pleasant it is for brethren to dwell together in Unity!" But the gathering was made even still more interesting through the circumstance that an address was to be delivered in the pulpit by Lieut.-Colonel Goldsmid, the Chief of the Association, on its work. The publicity given to this novel service attracted an immense congregation, including a large number of Christians. Although 4·30 was the advertised time for the commencement of the service, a number of eager ladies secured their seats as early as two o'clock. It is computed that more than 1,500 persons were present in the Synagogue, and many people were unable to obtain admission. So crowded was the ladies' gallery that many of its usual occupants were obliged to find seats in the body of the synagogue. The Clergy present included the Rev. Dr. Salomon, Minister, and the Rev. E. Darewski and H. Levin, the Readers of the Great Synagogue, the Rev. J. H. Valentine, Spanish and Portuguese Synagogue, the Rev. L. M. Simmons, LL.B., Synagogue of British Jews, the Rev. I. Simon, South Manchester Synagogue, the Rev. M. Matz, New Synagogue, and the Rev. J. Joffe, Fernie Street Synagogue. The music for the occasion was specially composed by the Rev. E. Darewski, who conducted the service, with the assistance of a full choir with organ accompaniment. The musical portions were rendered with a degree of impressiveness, to which Mr. Darewski's splendid singing largely contributed. The synagogue was tastefully decorated by Messrs. Defries and Co., of London.

After the conclusion of the ordinary evening service, the Ark was opened, and the Rev. Dr. Salomon recited the Prayer for the Queen and Royal Family. Dr. Salomon then offered up the following special prayer:—

Father of all mankind, may Thy blessing descend on the Chief Magistrates of this city, and on all those of its prominent representatives who sincerely use the gift of understanding granted to them by Thee, O Lord, to further the common weal, and to encourage all that is good and excellent in human enterprises and human affairs. May Thy special blessing rest upon the great and important work that shall make this year memorable in the annals of this city, remembering how its citizens have nobly contested one with another in furthering and encouraging an undertaking which shall open the flood-gates of prosperity and happiness to its indwellers. A glorious victory achieved by the bloodless weapons of human ingenuity and activity, at the completion of which we prostrate ourselves before Thy altars of boundless love, exclaiming: "We thank Thee, O Lord, for Thy help, and shall proclaim Thy wonders over the world." As loyal inhabitants of this great Empire we pray, bless our dear fatherland, grant that its prosperity may go on increasing from year to year; but as equally loyal Israelites, we also pray that in our days Judah may be saved, and our hapless unfortunate brethren find shelter and protection in the land of Zion, in the land which the Lord, our God, careth for. The eyes of the Lord are always upon it, from the beginning of the year, even unto the end of the year. May the "Lovers of Zion" be strengthened in their humane and noble work of transplanting the scion of Israel, stunted and maimed in its growth by the ruthless hand of Thine enemies, O Lord, to that land where our patriarchs walked in the sunny light of an exalted faith, where the Maccabees fought with heroic valour for Thy glory, where the faithful ones hear Thy voice re-echoing from every hill, green with the memories of a glorious past, where every fountain or brooklet whispers a story of Thy goodness and mercy. Instil within the hearts of our brethren who are favoured to live under the peaceful and glorious rule of our beloved Queen, the ambition and strong impulse to bring our unfortunate brethren to hear again, as of old, the trumpet of freedom, and the harp, the strings of which vibrate with the beautiful hymns of the sacred bard. When in a sweet dream I behold thy captive children enter thy gates, O Zion, my heart is like a harp tuned to hymns of gladness and joy, breathing soft accents of promise and hope. Let Zion remain ever dear to us all; the past of Zion and the future of Zion. Let her once more become the holy city of mankind, the fortress and tower of undisturbed belief and faith in Thee, O Lord. Amen.

The Scroll of the Law having been returned to the Ark, Col. Goldsmid delivered an address, which is printed in another column.

A collection was made at the close of the address in aid of the objects of the Chovevi Zion, and the service shortly afterwards terminated with the singing of Yigdal.

The entire arrangements, which from the commencement entailed a heavy amount of labour, were carried out by the Commander of the Manchester Tent, Mr. B. I. Belisha, who was assisted by the following Stewards and Stewardesses: Dr. Dulberg, Messrs. N. H. Harris, S. Frankenstein, H. Myerstone, A. Steel, and H. M. Benoliel, the Misses Rose and Kate Glass, Miss Gershon and Miss Levin.

MAURICE JOKAI'S JUBILEE.—On Tuesday evening, a banquet was given at the Holborn Restaurant in celebration of the literary jubilee of Maurice Jokai, the great Hungarian author. Mr. Francis Stockinger, Austro-Hungarian Consul-General, presided, and among the guests was a considerable number of Jews and Jewesses, mostly natives of Hungary. The toasts of the Guests was proposed by Mr. S. Weiss, Chairman of the London Hungarian Association, to which Mr. I. Zangwill responded in a humorous speech in which he contrasted the honour paid to the Hungarian writer by his countrymen and the scanty respect shown to authors in England. Mr. L. Felbermann, Hon. Secretary of the London Hungarian Association, responded to the toast of the Hungarians in London.

PUBLIC BENEFACTRESS.—Mrs S. A. Allen has justly earned this title, and thousands are this day rejoicing over a fine head of hair produced by her unequalled preparation for restoring, invigorating, and beautifying the hair.—[ADVT.]

ANGLO-JEWISH ASSOCIATION.

JEWS IN MOROCCO—SCHOOLS IN THE EAST.

The monthly meeting of the Council of the Anglo-Jewish Association was held on Sunday at the Great Western Hotel, Paddington. There were present: Mr. LEOPOLD SCHLOSS, one of the Vice-Presidents, in the chair, Revs. Dr. M. Gaster and Dr. Löwy, Captain Matthew Nathan, R.E., Messrs. E. N. Adler, E. H. d'Avigdor, Lewis Emanuel, Ellis A. Franklin, H. A. Franklin, F. B. Halford, B. Kisch, H. Landau, L. A. Lawrence, H. G. Lousada, Daniel Schloss, David F. Schloss, I. Seligman, Edward D. Stern.

The report of the Executive Committee, containing the following matters, was read:—

FINANCES OF THE ASSOCIATION.—At the request of the Executive Committee, the President is about to address a letter to the members of the Council soliciting their help to raise a sum sufficient to cover the deficit for the present financial year, and to carry over a fair balance.

THE PROPOSED LADIES' COMMITTEE.—The Executive Committee have prepared a series of rules for the management of the proposed Ladies' Committee. The Committee is to consist of 15 members, and its functions shall be to assist the Council by their advice in the conduct and management of girls and infants' schools subsidised or managed by the Council, and by obtaining new and increased subscriptions and donations to the funds of the Association. Besides reporting to and advising the Council on any matters that may be specially referred to them, the Ladies' Committee are invited to make such recommendations to the Council as they shall think fit concerning any existing or proposed girls' or infants' schools or classes, or any existing or proposed technical or other instruction or employment for girls.

BRANCHES: Mr. Henry Solomon has intimated his willingness to take the office of Hon. Secretary of the Bombay Branch, in succession to his brother, Mr. Selim S. Solomon, who now resides in London.—The Cardiff Branch has elected new honorary officers as follows: Mr. I. Samuel (formerly Treasurer), President, Mr. S. Blaiberg, Treasurer, the Rev. D. Wasserzug, B.A., Hon. Secretary. A public meeting is to be held in the course of next month, which Col. Goldsmid and the Rev. D. Löwy are willing to attend.—Mr. S. M. Cohen, of Singapore, has enrolled 25 subscribers in that town, with an aggregate subscription of £13 3s. He has been asked to form a regular branch.—Mr. Alfred D. Benjamin, the Treasurer, has forwarded £25, the annual remittance of the Toronto Branch.

PERSECUTIONS IN ROUMANIA AND MOROCCO.—The Foreign Office has forwarded the following letters with reference to representations on behalf of the Jews in Roumania and Morocco,

Foreign Office,
December 21st, 1893.

GENTLEMEN,

I am directed by the Earl of Rosebery to acknowledge the receipt of your letter of the 8th inst., containing your observations upon the report by Her Majesty's Minister at Bucharest on the disabilities of the Jews in Roumania, and I am to state that Sir John Walsham's attention will be called to your remarks.

I am, &c., &c.,
P. W. CURRIE.

The Jewish Board of Deputies and
Anglo-Jewish Association.

Foreign Office,
30th December, 1893.

GENTLEMEN,

With reference to Sir P. Currie's letter of the 25th ult., I am directed by the Earl of Rosebery to inform you that according to a report which has been received from Her Majesty's Minister at Tangier the deputation of Jews of Morocco City which proceeded to the Sultan's camp at Tafilet to lay their grievances before His Shereefian Majesty, is said to have met with a gracious reception.

The Sultan is said to have given them a letter to the Basha of the city, enjoining on him to treat the Jews with justice and humanity, and that when he returned to that capital he would enquire into the recently alleged case of oppression, and take whatever measures might be necessary to prevent their recurrence.

Mr. Satow states that it is further rumoured that the obnoxious Governor is to be removed, but he does not personally attach entire belief to this report; he adds that if the favourable accounts in regard to the Sultan's attitude prove ultimately to be without foundation, he will not fail to take a suitable opportunity for making urgent representations to the Moorish Government.

I am, &c., &c.,
T. H. SANDERSON.

Sis Julian Goldsmid, Bart., M.P.,
and Arthur Cohen, Esq., Q.C.

SCHOOLS IN THE EAST.—The Head-Master of the Adrianople School, in thanking the Council for their grant of £120 towards the Building Fund of the new school premises, states that this subvention has stimulated the School Committee to organise a further collection to raise the balance (£120), and that the Jewish community is disposed to make renewed sacrifices for the school.—Mr. Haeem Samuel, President of the Beni Israel School of the Association at Bombay, in an interim report, says that, notwithstanding the ill-directed efforts and malicious reports of some mischief-makers, the school has been thriving and doing good work. It has been brought home to the minds of many of the Beni Israel community that the teaching imparted in the Jewish School is more efficient and the care bestowed on the conduct of the students far more vigilant than those of any other school in Bombay managed by natives. Two students have been sent up for matriculation at the Bombay University; one of them is a girl, and it is the first time that a Beni Israel girl has ventured to matriculate. This fact will convince the Association of the slow, but steady, progress of female education among the Beni Israel, which, till recently, was one of the most backward communities in India. There have been a few visitors to the school, including Miss Mary Samuel, a graduate of Bombay University, and Mrs. Henry Solomon, who was accompanied by a Parsee lady. All of them bore testimony to the good work the school is doing.—The school at Magnesia (Asia Minor) established a year ago by the Alliance, has applied for a subvention. Among the sources of income is a grant of 400 francs from the Turkish Government.—The Talmud Torah School at Smyrna has applied for the renewal of the subvention of £40. The pupils number 530, and so eager are parents to have their children taught, that three weeks after the commencement of the winter term they were clamouring at the school doors for admission as early as seven o'clock in the morning. There is an income of 7,790 francs, all of which, with the exception of £40 from the Anglo-Jewish Association, is contributed by the community.—With reference to statements made to the Association that Jewish children attending Government Schools in Sofia (Bulgaria) are compelled to take part in the instruction given in the tenets and practices of the national religion, the Executive Committee have been informed by Dr. Grünwald, Chief Rabbi of Bulgaria, that not alone has the Jewish community obtained from the Government exemption for Jewish children from such instruction, but that the Minister of Education has made it compulsory for all such children to attend classes for instruction in their own religion after school hours, and on all occasions when the State Schools are closed. The Government has opened two schools for Jewish pupils, and pays all the expenses for the secular instruction. The Association is asked to contribute towards the cost of the religious instruction in lieu of its grants to the school of the Alliance Israélite, now discontinued. The Executive Committee have asked for further statistics before considering the application.

The meeting discussed various subjects of the Executive Committee's report.

The rules for the government of the proposed Ladies' Committee were adopted, and the Executive Committee were requested to bring up a list of ladies for election at the next meeting of the Council.

Lieut.-Col. Goldsmid and the Rev. Dr. Löwy were requested to attend, on behalf of the Council, the projected public meeting of the Cardiff Branch.

Considerable satisfaction was expressed at the recognition by the Bulgarian Government of the rights of liberty of conscience, as expressed by the arrangements for the religious instruction of Jewish children at the State Schools. Mr. H. LANDAU moved, and Mr. LEWIS EMANUEL seconded, a motion in favour of an address of thanks being sent to the Bulgarian Government, but such a course was deprecated by the Rev. Dr. M. GASTER, who pointed out that as Bulgaria had ever since its existence as a separate State respected the civil and political rights of the Jews, any action taken at present might be misconstrued. He would have an occasion to write to the Minister of Education, with whom he was personally acquainted, and would make it a point to express to him the gratification of the Council at the satisfactory news which had reached them.

After some remarks by Captain M. NATHAN, Messrs. H. A. FRANKLIN, E. N. ADLER, DANIEL SCHLOSS, ELLIS A. FRANKLIN and D. F. SCHLOSS (who suggested that the purpose of Mr. Landau would be served by a complimentary paragraph in the next annual report, which could be sent to the Bulgarian Minister of Public Instruction), the motion was withdrawn on the understanding that Mr. D. F. Schloss's suggestion would be acted upon.

On the motion of Mr. B. KISCH, Chairman of the Executive Committee, the following recommendations of the Committee were agreed to:—

1. To vote £100 to the Bombay School for the first half of 1894.
2. To renew the grant of £40 to the Talmud Torah School at Smyrna.
3. That, in the event of the forthcoming collection proving successful, the Executive Committee be authorised to remit £20 to the School at Magnesia towards meeting the deficit.

Mr. ELLIS A. FRANKLIN, Treasurer, laid on the table the financial statement, which showed a deficit exceeding £300.

The meeting terminated with a vote of thanks to the Chair.

THE JEWS IN MOROCCO.

[FROM OUR CORRESPONDENT.]

MOGADOR, DEC. 27th, 1893.

Having so frequently had occasion in the past to tell you of the grievances of the Jews of Morocco City, it is now with a natural eagerness that I take up my pen to convey to you the happy news that a change has at last occurred in the lot of our hitherto much oppressed coreligionists.

His Majesty, Moulai Hassan, after his very long absence, made his entry into the city of Morocco on Tuesday week last, amidst the joyful acclamations of his thousands of subjects. The Jewish element, it may be imagined, formed not an insignificant proportion of the animated welcomers. The deputation which had gone to complain to his Majesty of the cruelties and injustice of Kaid Widah had arrived a day previously, having had the honour of an interview with the Sultan (at a place near Tafilet) who received them with the utmost kindness and benevolence. He had promised them that he would attend to their grievances immediately upon his return to Morocco City. On Wednesday last, that is, a day after the arrival of the Sultan, a representative number of two hundred members of the Jewish community went to welcome his Majesty on his happy return, and to offer him the customary *hadeea* or present. When they were announced, his Majesty at once ordered them to be introduced into his august presence. Finding themselves in the royal court, the deputation hesitated to approach, but his Majesty, with a kindly wave of the hand, directed them to draw nearer and nearer until they were quite close to him. A blessing which had been prepared in Hebrew and Arabic was then read by a Rabbi forming one of the party, to which the rest repeatedly answered Amen. In cordial terms the Sultan thanked them for their loyalty, and told them that the Jews of Morocco City were endeared to him. Kaid Widah, no longer with his proud and haughty look, was present at the meeting. Though the deputation on the present occasion did not go with the intention of complaining of the conduct of that official, availing themselves of the opportunity offered the most emboldened amongst them fell on their knees and, pointing at their tyrant persecutor, implored his Majesty to free them from the yoke they were in under him. One young fellow, suddenly taking the lead, related at length with a torrent of eloquence, rendered all the more pathetic by the truth it unfolded to the apparently surprised ears of the Sultan, all that the Jews of Morocco City had suffered at the hands of the inhuman Widah during the Sultan's absence. It is customary, when such interviews take place, for the conversation to be carried on through the medium of the Kaid of the *Mashwar*, who acts as a kind of interpreter. But in the present instance, the young fellow was addressing his Majesty face to face, and his words seemed greatly to move the Sultan, who the while was listening attentively, and turning every now and then a reproachful look on Kaid Widah, who, according to accounts, with head bent down, literally trembled before the Sultan. When our young hero had at length concluded his narrative, his Majesty turned to the Governor, and, in presence of all the assembly, rebuked him in the strongest language for the inhumanity and injustice he had been guilty of, and commanded him in future to conduct himself with justice and equity towards the Jewish subjects. Then, turning to the Jews he said: "You shall no longer be maltreated. The yoke under which you have been is lifted off. God increase your wealth and preserve you." The deputation was then ushered out, after acknowledging its grateful thanks to his Majesty and blessing him for the balm he had administered.

Could matters have assumed a brighter turn? Needless to say, happiness and tranquillity now reign supreme amongst our coreligionists in Morocco City. May it ever be so! And thus, the reign of Kaid Widah's tyranny appears at last to be at an end.

NEWS FROM EPSOM ON DERBY DAY not only causes a thrill of intense interest among sporting men, but it causes a flutter of excitement throughout England, as many people take an interest in it who, on other occasions, have no sympathy with racing events. So it is in cases of illness; when strangers are the victims, we feel no anxiety, but when a friend or relative is stricken down, we await news of their progress with impatient suspense. Many letters of thanks are written daily by grateful friends, or the sufferers themselves, for the benefit received through Holloway's marvellous medicines. They have been a source of relief in almost every known complaint. The Pills give tone to the stomach, increase the appetite, and aid the digestion, whilst the Ointment, when absorbed into the pores, prevents disease from having a fatal influence upon the system.—[ADVT.]

ADOLPH JELLINEK.

There is unanimity for once in Jewry. Without a dissentient voice, so far as I have heard, the verdict has been given that in Jellinek we had, and by his death have lost, the greatest Jewish preacher of our time. This is no mere piece of posthumous glorification. His rank was assured and recognised before Death, "which shuts the gate of Envy and opens the gate of Fame," had claimed him. People only say now aloud, in chorus, and in print what they never had any doubt about before.

Once only was it my privilege to hear him preach. His personality was sufficiently striking. A huge head set upon a small frame—the disproportion seemed typical of the preponderance of the intellectual over the material in the man—a face that had in it something of the bull-dog type, reminding one in certain points of Charles Spurgeon, only that the eyes were finer, and, while they did not appear to look at you, attracted you by their "aloofness;" the hands and fingers, those of a young girl—such was Dr. Jellinek to look at. His voice, clear, penetrating, yet perfectly flexible; his gesture and delivery, easy and graceful; his language, the purest classical German, full and apt, and, with the enviable instinct of the born orator, not only never pausing for a word, but never missing the right one; his style of treatment the most finished and artistic, exhausting his subject, not his audience—such was the preacher to listen to.

The occasion on which I heard him was ש״פ כי תבוא. His text, Deut. xxvi., 12-15. He drew a picture of Jewish prosperous life in ancient Palestine, and used it to suggest what Jewish life in modern Vienna (and, for that matter, in modern London) ought to be. I saw, and, as I recall the preacher and the sermon, still see the procession of a nation of devotees pass in a living scene before me. The passage, indeed, is striking enough in the brief original. But under Jellinek's hand it assumed form, colour and movement I had never before suspected; the obscure references soon lightened in the fulness of the speaker's knowledge of Talmud and Midrash; the application grew so naturally out of the introduction that I could not explain to myself why I felt it to be so *new*; while the whole discourse was so free from pedantry as is only possible with a preacher who has "Geist" as well as learning, and something of the Miltonic union of scholarship with imagination. As a listener, the sermon affected me profoundly. As a would-be-preacher, it humiliated me no less profoundly. For a time I was meditating vows of withdrawal from the clergy. Unless one can preach like him, I said, one should give the world the benefit of one's silence. If the vow has not matured, the explanation is simple. Since then I have heard and read sermons not a few of other preachers, and, though I am far from happy, I am more reconciled. A world which should never be preached to unless by Jellinek's would be in a parlous state of spiritual destitution.

On one feature of his preaching I would like to touch. His use of the Midrash is little less than a revelation (even to those whose business it is to know something about it) concerning the wealth of treasure in that inexhaustible mine of homiletic gold. Of course, we often have the Midrash and the Rabbins quoted in sermons, usually with a few words of commendatory preface on the part of the preacher, which conceal, not too subtly, a little praise to himself for finding them out and introducing them to his audience. But, as a rule, these quotations are stuck clumsily into the discourse, and leave upon the palate the flavour of undissolved spice or sugar in an ill-prepared Sabbath or Festival dish At best, the sermon holds the Midrash in mechanical, not in chemical, solution. In Jellinek the assimilation is perfect. It is bone of his bone and flesh of his flesh. Whether the Midrash or the preacher's theme came first, which went the longer way to meet the other, is often as uncertain to determine as the question, in the case of some of the finest songs, whether the music suggested the words, or the words the music.

However that question be settled, in a Master's hand, like Jellinek's, Midrash and Talmudic Agadah are wondrous, almost magical instruments. They are bright with ever varying gleams of an exquisite fancy. Antique in form, the spirit that breathes through them is of all time. They produce the most surprising effects, rivetting attention, stirring the soul, rousing the dormant affections, and casting an undreamed-of light upon every subject that fitly occupies the Jewish pulpit—life, death; Israel, the nations; our history, our future; our shame, our glory and our hope; the home, the school, the synagogue, the world; earth and heaven; man and God.

Something has been said about what he derived from the Yeshibah, and what from the University. Would it not be truer to say that it was to the cross-fertilisation of Jewish learning with secular culture that we owe the loveliest flowers and the finest fruit in the garden of Jewish homiletics? Finally, let it be remembered, or rather primarily, that not by "imposition of hands," nor by any special "grace" of the Senate of a University is a preacher made. A man is a preacher "by the grace of God." Such was Jellinek.

My personal knowledge of Dr. Jellinek was enriched by an interview he was courteous enough to afford me one day in July, 1890. The occasion is indelibly impressed on my mind, for on the same day the privilege was mine of seeing and speaking with three men of no less eminence in the field of Jewish learning than Weiss, Güdemann and Jellinek. Partly owing to Jellinek's deafness, a terrible malady borne with cheerful resignation, partly perhaps from other causes, there was little of that mutual give and take usually considered an essential for the art of conversation. It was all "give" on his side, and all "take" on mine. But if he was content, I certainly had nothing to complain of. The magnetic influence under which the listener lay, while Jellinek was in the pulpit, was quite as potent when the speaker had you to himself. All that was needed was to suggest a topic, and forthwith you were rewarded by a lavish outpouring of ideas, brilliant, wise, witty, lofty or pathetic. I try to furbish up my recollection of some of the good things that flowed from him in an unbroken stream in the course of half an hour. I am sorry I can only remember the following:

"Early Christianity was the diseased child of a sick mother. You look surprised! Read all that is authentic of the century before, and the century after the birth of Christianity, and you will cease to be surprised."

"They are always blaming us because our fathers took away with them some of the jewels of Egypt. I say to our critics, 'you steal our laws, and pass them off as your own.'"

"Have you ever thought what a brave thing it was of Moses to say, 'Thou shalt not worship any other God: thou shalt not make unto thyself an image of deity,' and to say this when all the world worshipped idols? Some one had to proclaim the truth, not half, or quarter, or an eighth of the truth, but the whole, and having proclaimed it, to trust that it would make its way in the world. I know of no parallel to this in moral courage and conviction."

"Judaism is a beautiful religion. What a pity it is that the Jews spoil it!"

"Yes," he said, in continuation of some general remarks on Jewish characteristics, "the Jews are incurably inquisitive. Why did Moses write the Ten Commandments on stone? Why not on parchment? If he had acted otherwise, the Israelites would never have been content with simply looking at the document. Every one of them would have put his finger on it, have felt its texture, and traced the letters over, and in a few months the whole inscription would have been obliterated. Wise lawgiver to write his commandments on stone!"

I could not help mentioning Mr. Shechter's name to him, and telling him of the influence he was wielding over the minds of young Israel in England. "Do you remember the date of his arrival in England?" he asked. I was vague in my reply. "You should mark the day," he continued, "that will be the date of the quickening of Jewish science in your country."

"About the future? Judaism *has not yet existed; it will exist* when developed through the thought, the devotion, the enthusiasm of its children."

These are but weak reproductions of a few from among a crowd of ideas, duly to appreciate which demands that one should have been confronted not merely with the words, but with the unique personality of Jellinek. The good fortune that placed such an opportunity within my reach, is among the happiest of my reminiscences.

S. Singer.

THE FUNERAL.

The funeral of the late Dr. Jellinek, which took place on Sunday week, the 31st ult., assumed the form of an imposing demonstration of sorrow, and abundantly testified to the high regard in which the deceased Preacher was held not alone in his own community, but also among Christians moving in the highest circles of Vienna. The ceremonies commenced with a service in the Temple in the Seitenstettengasse, and although they were announced for half-past ten o'clock, already an hour and a half earlier hundreds of persons had streamed thither from all parts of the city. By ten o'clock the Seitenstettengasse and the neighbouring streets were densely crowded. The Temple was appropriately decorated with black cloth, and, fronting the Ark stood a low catafalque, surrounded by burning candles, on which the plain coffin containing the mortal remains of the beloved pastor was placed. The chief mourners were Professor Dr. Georg Jellinek and Dr. Max H. Jellinek, sons, and Frau Charlotte Zels and Frau Pauline Wechsberg, daughters. Among the official mourners were the Burgomaster of Vienna, Dr. Prix, with several members of the City Council; Ministerialrath Ritter Brunner von Wattenwyl, Hofrath von Rosas, Delegate of the Minister of the Interior; Superintendent Dr. Schack, representing the Protestant community; Baron Albert von Rothschild, Baron Hermann von Königswarter, David Ritter von Gutmann, Wilhelm Ritter von Gutmann, Hofrath Ritter von Pfeifer, Baron Oppenheim and Emeritus Chief Rabbi Dr. Bloch (both members of the Imperial Parliament), Ritter von Sonnenthal, the famous actor; Deputations from all the congregations in Vienna, as well as from Buda Pesth, Prague, Brünn, Nikolsburg, and many other parts of the Emperor's dominion; and delegates from religious, educational, and philanthropic institutions.

The service was sung by Obercantor Singer and the choir, with moving effect, and a most touching sermon was preached by the Chief Rabbi, Dr. Güdemann, who could not conceal his emotion at the loss he personally had sustained by the death of his revered colleague. After a chorale had been sung, the coffin was removed from the synagogue and placed in the hearse, which, followed by an almost endless procession of carriages, proceeded to the Central Cemetery. The Municipality rendered homage to the dead by lighting the gas lamps along the entire route. At the Cemetery the service was conducted by Obercantor Goldstein and the choir of the Leopoldstadt Temple, and prior to the interment, orations, all breathing a strain of the deepest veneration for the departed, were pronounced by the venerable Dr. Schmiedl, Rabbiner Dr. Jonathan Wolf, Dr. Schwarz, Rector of the new Jewish Theological Seminary in Vienna, Rabbiner Dr. Kayserling, of Buda Pesth, Rabbiner Dr. Kisch, of Prague, and Rabbiner Schorr. The body rests in a grave of honour next to that of the celebrated Precentor and composer Sulzer.

The *Neuzeit*, one of the Jewish journals in Vienna, of which Dr. Jellinek was for a long series of years the guiding spirit, publishes a eulogium by Oberrabbiner Dr. Güdemann, and a long list of congregations and individuals in almost every part of Europe by whom letters and telegrams of condolence were set to the family of the deceased.

[The portrait of Dr. Jellinek, at the head of this page, has been kindly placed at our service by the Editor of the "Daily Graphic."]

ANGLO-JEWISH ASSOCIATION.

JEWS IN MOROCCO—SCHOOLS IN THE EAST.

The monthly meeting of the Council of the Anglo-Jewish Association was held on Sunday at the Great Western Hotel, Paddington. There were present: Mr. LEOPOLD SCHLOSS, one of the Vice-Presidents, in the chair, Revs. Dr. M. Gaster and Dr. Löwy, Captain Matthew Nathan, R.E., Messrs. E. N. Adler, E. H. d'Avigdor, Lewis Emanuel, Ellis A. Franklin, H. A. Franklin, F. B. Halford, B. Kisch, H. Landau, L. A. Lawrence, H. G. Lousada, Daniel Schloss, David F. Schloss, I. Seligman, Edward D. Stern.

The report of the Executive Committee, containing the following matters, was read:—

FINANCES OF THE ASSOCIATION.—At the request of the Executive Committee, the President is about to address a letter to the members of the Council soliciting their help to raise a sum sufficient to cover the deficit for the present financial year, and to carry over a fair balance.

THE PROPOSED LADIES' COMMITTEE.—The Executive Committee have prepared a series of rules for the management of the proposed Ladies' Committee. The Committee is to consist of 15 members, and its functions shall be to assist the Council by their advice in the conduct and management of girls and infants' schools subsidised or managed by the Council, and by obtaining new and increased subscriptions and donations to the funds of the Association. Besides reporting to and advising the Council on any matters that may be specially referred to them, the Ladies' Committee are invited to make such recommendations to the Council as they shall think fit concerning any existing or proposed girls' or infants' schools or classes, or any existing or proposed technical or other instruction or employment for girls.

BRANCHES: Mr. Henry Solomon has intimated his willingness to take the office of Hon. Secretary of the Bombay Branch, in succession to his brother, Mr. Selim S. Solomon, who now resides in London.—The Cardiff Branch has elected new honorary officers as follows: Mr. I. Samuel (formerly Treasurer), President, Mr. S. Blaiberg, Treasurer, the Rev. D. Wasserzug, B.A., Hon. Secretary. A public meeting is to be held in the course of next month, which Col. Goldsmid and the Rev. D. Löwy are willing to attend.—Mr. S. M. Cohen, of Singapore, has enrolled 25 subscribers in that town, with an aggregate subscription of £13 3s. He has been asked to form a regular branch.—Mr. Alfred D. Benjamin, the Treasurer, has forwarded £25, the annual remittance of the Toronto Branch.

PERSECUTIONS IN ROUMANIA AND MOROCCO.—The Foreign Office has forwarded the following letters with reference to representations on behalf of the Jews in Roumania and Morocco.

Foreign Office,
December 21st, 1893.

GENTLEMEN,

I am directed by the Earl of Rosebery to acknowledge the receipt of your letter of the 8th inst., containing your observations upon the report by Her Majesty's Minister at Bucharest on the disabilities of the Jews in Roumania, and I am to state that Sir John Walsham's attention will be called to your remarks.

I am, &c., &c.,
P. W. CURRIE.

The Jewish Board of Deputies and
Anglo-Jewish Association.

Foreign Office,
30th December, 1893.

GENTLEMEN,

With reference to Sir P. Currie's letter of the 25th ult., I am directed by the Earl of Rosebery to inform you that according to a report which has been received from Her Majesty's Minister at Tangier the deputation of Jews of Morocco City which proceeded to the Sultan's camp at Tafilet to lay their grievances before His Shereefian Majesty, is said to have met with a gracious reception.

The Sultan is said to have given them a letter to the Basha of the city, enjoining on him to treat the Jews with justice and humanity, and that when he returned to that capital he would enquire into the recently alleged case of oppression, and take whatever measures might be necessary to prevent their recurrence.

Mr. Satow states that it is further rumoured that the obnoxious Governor is to be removed, but he does not personally attach entire belief to this report; he adds that if the favourable accounts in regard to the Sultan's attitude prove ultimately to be without foundation, he will not fail to take a suitable opportunity for making urgent representations to the Moorish Government.

I am, &c., &c.,
T. H. SANDERSON.

Sis Julian Goldsmid, Bart., M.P.,
and Arthur Cohen, Esq., Q.C.

SCHOOLS IN THE EAST.—The Head-Master of the Adrianople School, in thanking the Council for their grant of £120 towards the Building Fund of the new school premises, states that this subvention has stimulated the School Committee to organise a further collection to raise the balance (£120), and that the Jewish community is disposed to make renewed sacrifices for the school.—Mr. Haeem Samuel, President of the Beni Israel School of the Association at Bombay, in an interim report, says that, notwithstanding the ill-directed efforts and malicious reports of some mischief-makers, the school has been thriving and doing good work. It has been brought home to the minds of many of the Beni Israel community that the teaching imparted in the Jewish School is more efficient and the care bestowed on the conduct of the students far more vigilant than those of any other school in Bombay managed by natives. Two students have been sent up for matriculation at the Bombay University; one of them is a girl, and it is the first time that a Beni Israel girl has ventured to matriculate. This fact will convince the Association of the slow, but steady, progress of female education among the Beni Israel, which, till recently, was one of the most backward communities in India. There have been a few visitors to the school, including Miss Mary Samuel, a graduate of Bombay University, and Mrs. Henry Solomon, who was accompanied by a Parsee lady. All of them bore testimony to the good work the school is doing.—The school at Magnesia (Asia Minor) established a year ago by the Alliance, has applied for a subvention. Among the sources of income is a grant of 400 francs from the Turkish Government.—The Talmud Torah School at Smyrna has applied for the renewal of the subvention of £40. The pupils number 530, and so eager are parents to have their children taught, that three weeks after the commencement of the winter term they were clamouring at the school doors for admission as early as seven o'clock in the morning. There is an income of 7,790 francs, all of which, with the exception of £40 from the Anglo-Jewish Association, is contributed by the community.—With reference to statements made to the Association that Jewish children attending Government Schools in Sofia (Bulgaria) are compelled to take part in the instruction given in the tenets and practices of the national religion, the Executive Committee have been informed by Dr. Grünwald, Chief Rabbi of Bulgaria, that not alone has the Jewish community obtained from the Government exemption for Jewish children from such instruction, but that the Minister of Education has made it compulsory for all such children to attend classes for instruction in their own religion after school hours, and on all occasions when the State Schools are closed. The Government has opened two schools for Jewish pupils, and pays all the expenses for the secular instruction. The Association is asked to contribute towards the cost of the religious instruction in lieu of its grants to the school of the Alliance Israélite, now discontinued. The Executive Committee have asked for further statistics before considering the application.

The meeting discussed various subjects of the Executive Committee's report.

The rules for the government of the proposed Ladies' Committee were adopted, and the Executive Committee were requested to bring up a list of ladies for election at the next meeting of the Council.

Lieut.-Col. Goldsmid and the Rev. Dr. Löwy were requested to attend, on behalf of the Council, the projected public meeting of the Cardiff Branch.

Considerable satisfaction was expressed at the recognition by the Bulgarian Government of the rights of liberty of conscience, as expressed by the arrangements for the religious instruction of Jewish children at the State Schools. Mr. H. LANDAU moved, and Mr. LEWIS EMANUEL seconded, a motion in favour of an address of thanks being sent to the Bulgarian Government, but such a course was deprecated by the Rev. Dr. M. GASTER, who pointed out that as Bulgaria had ever since its existence as a separate State respected the civil and political rights of the Jews, any action taken at present might be misconstrued. He would have an occasion to write to the Minister of Education, with whom he was personally acquainted, and would make it a point to express to him the gratification of the Council at the satisfactory news which had reached them.

After some remarks by Captain M. NATHAN, Messrs. H. A. FRANKLIN, E. N. ADLER, DANIEL SCHLOSS, ELLIS A. FRANKLIN and D. F. SCHLOSS (who suggested that the purpose of Mr. Landau would be served by a complimentary paragraph in the next annual report, which could be sent to the Bulgarian Minister of Public Instruction), the motion was withdrawn on the understanding that Mr. D. F. Schloss's suggestion would be acted upon.

On the motion of Mr. B. KISCH, Chairman of the Executive Committee, the following recommendations of the Committee were agreed to:—

1. To vote £100 to the Bombay School for the first half of 1894.
2. To renew the grant of £40 to the Talmud Torah School at Smyrna.
3. That, in the event of the forthcoming collection proving successful, the Executive Committee be authorised to remit £20 to the School at Magnesia towards meeting the deficit.

Mr. ELLIS A. FRANKLIN, Treasurer, laid on the table the financial statement, which showed a deficit exceeding £300.

The meeting terminated with a vote of thanks to the Chair.

THE JEWS IN MOROCCO.

[FROM OUR CORRESPONDENT.]

MOGADOR, DEC. 27th, 1893.

Having so frequently had occasion in the past to tell you of the grievances of the Jews of Morocco City, it is now with a natural eagerness that I take up my pen to convey to you the happy news that a change has at last occurred in the lot of our hitherto much oppressed coreligionists.

His Majesty, Moulai Hassan, after his very long absence, made his entry into the city of Morocco on Tuesday week last, amidst the joyful acclamations of his thousands of subjects. The Jewish element, it may be imagined, formed not an insignificant proportion of the animated welcomers. The deputation which had gone to complain to his Majesty of the cruelties and injustice of Kaid Widah had arrived a day previously, having had the honour of an interview with the Sultan (at a place near Tafilet) who received them with the utmost kindness and benevolence. He had promised them that he would attend to their grievances immediately upon his return to Morocco City. On Wednesday last, that is, a day after the arrival of the Sultan, a representative number of two hundred members of the Jewish community went to welcome his Majesty on his happy return, and to offer him the customary *hadeea* or present. When they were announced, his Majesty at once ordered them to be introduced into his august presence. Finding themselves in the royal court, the deputation hesitated to approach, but his Majesty, with a kindly wave of the hand, directed them to draw nearer and nearer until they were quite close to him. A blessing which had been prepared in Hebrew and Arabic was then read by a Rabbi forming one of the party, to which the rest repeatedly answered Amen. In cordial terms the Sultan thanked them for their loyalty, and told them that the Jews of Morocco City were endeared to him. Kaid Widah, no longer with his proud and haughty look, was present at the meeting. Though the deputation on the present occasion did not go with the intention of complaining of the conduct of that official, availing themselves of the opportunity offered the most emboldened amongst them fell on their knees and, pointing at their tyrant persecutor, implored his Majesty to free them from the yoke they were in under him. One young fellow, suddenly taking the lead, related at length with a torrent of eloquence, rendered all the more pathetic by the truth it unfolded to the apparently surprised ears of the Sultan, all that the Jews of Morocco City had suffered at the hands of the inhuman Widah during the Sultan's absence. It is customary, when such interviews take place, for the conversation to be carried on through the medium of the Kaid of the *Mashwar*, who acts as a kind of interpreter. But in the present instance, the young fellow was addressing his Majesty face to face, and his words seemed greatly to move the Sultan, who the while was listening attentively, and turning every now and then a reproachful look on Kaid Widah, who, according to accounts, with head bent down, literally trembled before the Sultan. When our young hero had at length concluded his narrative, his Majesty turned to the Governor, and, in presence of all the assembly, rebuked him in the strongest language for the inhumanity and injustice he had been guilty of, and commanded him in future to conduct himself with justice and equity towards the Jewish subjects. Then, turning to the Jews he said: "You shall no longer be maltreated. The yoke under which you have been is lifted off. God increase your wealth and preserve you." The deputation was then ushered out, after acknowledging its grateful thanks to his Majesty and blessing him for the balm he had administered.

Could matters have assumed a brighter turn? Needless to say, happiness and tranquillity now reign supreme amongst our coreligionists in Morocco City. May it ever be so! And thus, the reign of Kaid Widah's tyranny appears at last to be at an end.

NEWS FROM EPSOM ON DERBY DAY not only causes a thrill of intense interest among sporting men, but it causes a flutter of excitement throughout England, as many people take an interest in it who, on other occasions, have no sympathy with racing events. So it is in cases of illness; when strangers are the victims, we feel no anxiety, but when a friend or relative is stricken down, we await news of their progress with impatient suspense. Many letters of thanks are written daily by grateful friends, or the sufferers themselves, for the benefit received through Holloway's marvellous medicines. They have been a source of relief in almost every known complaint. The Pills give tone to the stomach, increase the appetite, and aid the digestion, whilst the Ointment, when absorbed into the pores, prevents disease from having a fatal influence upon the system.—[ADVT.]

ADOLPH JELLINEK.

There is unanimity for once in Jewry. Without a dissentient voice, so far as I have heard, the verdict has been given that in Jellinek we had, and by his death have lost, the greatest Jewish preacher of our time. This is no mere piece of posthumous glorification. His rank was assured and recognised before Death, "which shuts the gate of Envy and opens the gate of Fame," had claimed him. People only say now aloud, in chorus, and in print what they never had any doubt about before.

Once only was it my privilege to hear him preach. His personality was sufficiently striking. A huge head set upon a small frame—the disproportion seemed typical of the preponderance of the intellectual over the material in the man—a face that had in it something of the bull-dog type, reminding one in certain points of Charles Spurgeon, only that the eyes were finer, and, while they did not appear to look at you, attracted you by their "aloofness;" the hands and fingers, those of a young girl—such was Dr. Jellinek to look at. His voice, clear, penetrating, yet perfectly flexible; his gesture and delivery, easy and graceful; his language, the purest classical German, full and apt, and, with the enviable instinct of the born orator, not only never pausing for a word, but never missing the right one; his style of treatment the most finished and artistic, exhausting his subject, not his audience—such was the preacher to listen to.

The occasion on which I heard him was ש״ פ׳ כי תבוא. His text, Deut. xxvi., 12-15. He drew a picture of Jewish prosperous life in ancient Palestine, and used it to suggest what Jewish life in modern Vienna (and, for that matter, in modern London) ought to be. I saw, and, as I recall the preacher and the sermon, still see the procession of a nation of devotees pass in a living scene before me. The passage, indeed, is striking enough in the brief original. But under Jellinek's hand it assumed form, colour and movement I had never before suspected; the obscure references soon lightened in the fulness of the speaker's knowledge of Talmud and Midrash; the application grew so naturally out of the introduction that I could not explain to myself why I felt it to be so *new*; while the whole discourse was so free from pedantry as is only possible with a preacher who has "Geist" as well as learning, and something of the Miltonic union of scholarship with imagination. As a listener, the sermon affected me profoundly. As a would-be-preacher, it humiliated me no less profoundly. For a time I was meditating vows of withdrawal from the clergy. Unless one can preach like him, I said, one should give the world the benefit of one's silence. If the vow has not matured, the explanation is simple. Since then I have heard and read sermons not a few of other preachers, and, though I am far from happy, I am more reconciled. A world which should never be preached to unless by Jellinek's would be in a parlous state of spiritual destitution.

On one feature of his preaching I would like to touch. His use of the Midrash is little less than a revelation (even to those whose business it is to know something about it) concerning the wealth of treasure in that inexhaustible mine of homiletic gold. Of course, we often have the Midrash and the Rabbins quoted in sermons, usually with a few words of commendatory preface on the part of the preacher, which conceal, not too subtly, a little praise to himself for finding them out and introducing them to his audience. But, as a rule, these quotations are stuck clumsily into the discourse, and leave upon the palate the flavour of undissolved spice or sugar in an ill-prepared Sabbath or Festival dish At best, the sermon holds the Midrash in mechanical, not in chemical, solution. In Jellinek the assimilation is perfect. It is bone of his bone and flesh of his flesh. Whether the Midrash or the preacher's theme came first, which went the longer way to meet the other, is often as uncertain to determine as the question, in the case of some of the finest songs, whether the music suggested the words, or the words the music.

However that question be settled, in a Master's hand, like Jellinek's, Midrash and Talmudic Agadah are wondrous, almost magical instruments. They are bright with ever varying gleams of an exquisite fancy. Antique in form, the spirit that breathes through them is of all time. They produce the most surprising effects, rivetting attention, stirring the soul, rousing the dormant affections, and casting an undreamed-of light upon every subject that fitly occupies the Jewish pulpit—life, death; Israel, the nations; our history, our future; our shame, our glory and our hope; the home, the school, the synagogue, the world; earth and heaven; man and God.

Something has been said about what he derived from the Yeshibah, and what from the University. Would it not be truer to say that it was to the cross-fertilisation of Jewish learning with secular culture that we owe the loveliest flowers and the finest fruit in the garden of Jewish homiletics? Finally, let it be remembered, or rather primarily, that not by "imposition of hands," nor by any special "grace" of the Senate of a University is a preacher made. A man is a preacher "by the grace of God." Such was Jellinek.

My personal knowledge of Dr. Jellinek was enriched by an interview he was courteous enough to afford me one day in July, 1890. The occasion is indelibly impressed on my mind, for on the same day the privilege was mine of seeing and speaking with three men of no less eminence in the field of Jewish learning than Weiss, Güdemann and Jellinek. Partly owing to Jellinek's deafness, a terrible malady borne with cheerful resignation, partly perhaps from other causes, there was little of that mutual give and take usually considered an essential for the art of conversation. It was all "give" on his side, and all "take" on mine. But if he was content, I certainly had nothing to complain of. The magnetic influence under which the listener lay, while Jellinek was in the pulpit, was quite as potent when the speaker had you to himself. All that was needed was to suggest a topic, and forthwith you were rewarded by a lavish outpouring of ideas, brilliant, wise, witty, lofty or pathetic. I try to furbish up my recollection of some of the good things that flowed from him in an unbroken stream in the course of half an hour. I am sorry I can only remember the following:

"Early Christianity was the diseased child of a sick mother. You look surprised! Read all that is authentic of the century before, and the century after the birth of Christianity, and you will cease to be surprised."

"They are always blaming us because our fathers took away with them some of the jewels of Egypt. I say to our critics, 'you steal our laws, and pass them off as your own.'"

"Have you ever thought what a brave thing it was of Moses to say, 'Thou shalt not worship any other God: thou shalt not make unto thyself an image of deity,' and to say this when all the world worshipped idols? Some one had to proclaim the truth, not half, or quarter, or an eighth of the truth, but the whole, and having proclaimed it, to trust that it would make its way in the world. I know of no parallel to this in moral courage and conviction."

"Judaism is a beautiful religion. What a pity it is that the Jews spoil it!"

"Yes," he said, in continuation of some general remarks on Jewish characteristics, "the Jews are incurably inquisitive. Why did Moses write the Ten Commandments on stone? Why not on parchment? If he had acted otherwise, the Israelites would never have been content with simply looking at the document. Every one of them would have put his finger on it, have felt its texture, and traced the letters over, and in a few months the whole inscription would have been obliterated. Wise lawgiver to write his commandments on stone!"

I could not help mentioning Mr. Shechter's name to him, and telling him of the influence he was wielding over the minds of young Israel in England. "Do you remember the date of his arrival in England?" he asked. I was vague in my reply. "You should mark the day," he continued, "that will be the date of the quickening of Jewish science in your country."

"About the future? Judaism *has not yet existed; it will exist* when developed through the thought, the devotion, the enthusiasm of its children."

These are but weak reproductions of a few from among a crowd of ideas, duly to appreciate which demands that one should have been confronted not merely with the words, but with the unique personality of Jellinek. The good fortune that placed such an opportunity within my reach, is among the happiest of my reminiscences.

S. SINGER.

THE FUNERAL.

The funeral of the late Dr. Jellinek, which took place on Sunday week, the 31st ult., assumed the form of an imposing demonstration of sorrow, and abundantly testified to the high regard in which the deceased Preacher was held not alone in his own community, but also among Christians moving in the highest circles of Vienna. The ceremonies commenced with a service in the Temple in the Seitenstettengasse, and although they were announced for half-past ten o'clock, already an hour and a half earlier hundreds of persons had streamed thither from all parts of the city. By ten o'clock the Seitenstettengasse and the neighbouring streets were densely crowded. The Temple was appropriately decorated with black cloth, and, fronting the Ark stood a low catafalque, surrounded by burning candles, on which the plain coffin containing the mortal remains of the beloved pastor was placed. The chief mourners were Professor Dr. Georg Jellinek and Dr. Max H. Jellinek, sons, and Frau Charlotte Zels and Frau Pauline Wechsberg, daughters. Among the official mourners were the Burgomaster of Vienna, Dr. Prix, with several members of the City Council; Ministerialrath Ritter Brunner von Wattenwyl, Hofrath von Rosas, Delegate of the Minister of the Interior; Superintendent Dr. Schack, representing the Protestant community; Baron Albert von Rothschild, Baron Hermann von Königswarter, David Ritter von Gutmann, Wilhelm Ritter von Gutmann, Hofrath Ritter von Pfeifer, Baron Oppenheim and Emeritus Chief Rabbi Dr. Bloch (both members of the Imperial Parliament), Ritter von Sonnenthal, the famous actor; Deputations from all the congregations in Vienna, as well as from Buda Pesth, Prague, Brünn, Nikolsburg, and many other parts of the Emperor's dominion; and delegates from religious, educational, and philanthropic institutions.

The service was sung by Obercantor Singer and the choir, with moving effect, and a most touching sermon was preached by the Chief Rabbi, Dr. Güdemann, who could not conceal his emotion at the loss he personally had sustained by the death of his revered colleague. After a chorale had been sung, the coffin was removed from the synagogue and placed in the hearse, which, followed by an almost endless procession of carriages, proceeded to the Central Cemetery. The Municipality rendered homage to the dead by lighting the gas lamps along the entire route. At the Cemetery the service was conducted by Obercantor Goldstein and the choir of the Leopoldstadt Temple, and prior to the interment, orations, all breathing a strain of the deepest veneration for the departed, were pronounced by the venerable Dr. Schmiedl, Rabbiner Dr. Jonathan Wolf, Dr. Schwarz, Rector of the new Jewish Theological Seminary in Vienna, Rabbiner Dr. Kayserling, of Buda Pesth, Rabbiner Dr. Kisch, of Prague, and Rabbiner Schorr. The body rests in a grave of honour next to that of the celebrated Precentor and composer Sulzer.

The *Neuzeit*, one of the Jewish journals in Vienna, of which Dr. Jellinek was for a long series of years the guiding spirit, publishes a eulogium by Oberrabbiner Dr. Güdemann, and a long list of congregations and individuals in almost every part of Europe by whom letters and telegrams of condolence were set to the family of the deceased.

[The portrait of Dr. Jellinek, at the head of this page, has been kindly placed at our service by the Editor of the "DAILY GRAPHIC."]

GOLD MEDAL PARIS 1889.

BRAND & CO'S
PRESERVED PROVISIONS
SOUPS &
SPECIALTIES FOR INVALIDS
ESSENCES of BEEF, MUTTON, VEAL & CHICKEN, BEEF TEA, TURTLE SOUP & JELLY, MEAT LOZENGES &c.
SOLE ADDRESS No 11, LITTLE STANHOPE ST. MAYFAIR, W.

SCOTCH HOUSE.

THE FINEST
KOSHER BUTCHER'S IN LONDON

L. E. WHITE.
BUTCHER,
125, Harrow-road, Edgware-road, W.,
HAS OPENED
A BRANCH SHOP
AT
196, PORTOBELLO ROAD.

SCHWEITZER'S
COCOATINA
ANTI-DYSPEPTIC COCOA OR CHOCOLATE POWDER,
GUARANTEED PURE SOLUBLE COCOA
The high degree of SOLUBILITY and perfect PURITY attained is SOLELY due to the careful manipulation and delicate MECHANICAL treatment of the finest Cocoa Beans.
The *LANCET* says: "GENUINE COCOA contains no SUGAR, STARCH, or other ADULTERATION, and is very soluble. An excellent article."
H. SCHWEITZER & Co., Ld., 45, Farringdon-St. E.C.

"Cadbury's"
"THE TYPICAL COCOA OF ENGLISH MANUFACTURE ABSOLUTELY PURE."
The Analyst.
No Chemicals Used
(As in many of the so-called Pure Foreign Cocoas)

Batty & Co.'s Olives.
The Finest Oil for Fish Frying
IS
BATTY & CO.'S
In Half-Gallon and 1 Gallon Bottles,
SPECIALLY ADAPTED for JEWISH COOKERY.
Their OLIVES, Spanish and French
In Bottles or Casks,
ARE OF THE FINEST GROWTH THIS SEASON
Ask your Grocer to obtain them for you
123 and 125, FINSBURY PAVEMENT, LONDON, E.C.

Reckitt's Blue.
See that you get it! As bad makes are often sold.

RACKSTRAW'S
REMNANT DAY,
THURSDAY NEXT.
RACKSTRAW'S
REMNANT DAY,
THURSDAY NEXT.
RACKSTRAW'S
REMNANT DAY,
THURSDAY NEXT.
RACKSTRAW'S
REMNANT DAY,
THURSDAY NEXT.
RACKSTRAW'S
UPPER STREET, ISLINGTON.

BINET DRY ELITE FILS & Cie EXTRA

ESTABLISHED 1847.
M. LISSACK & SON
(LATE OF BEDFORD),
14, DEVONSHIRE SQUARE, BISHOPSGATE, E.
WINE & SPIRIT IMPORTERS.
FINE OLD
SCOTCH AND IRISH WHISKEY.
SPECIAL CONSIGNEES OF
BINET FILS & Cie CHAMPAGNES,
AS SUPPLIED TO THE
IMPERIAL INSTITUTE, HOUSE OF COMMONS & LEADING CLUBS.

THE
TEMPERANCE PERMANENT BUILDING SOCIETY,
OF 4, LUDGATE HILL,
is prepared to make ADVANCES PROMPTLY and CHEAPLY on HOUSE PROPERTY. The Board meets weekly, and
Having Large Funds in Hand,
Early Settlements are facilitated.
Law Costs Low. Redemptions Easy.
Shares issued bearing 4 per cent. interest. Deposits received at 3 per cent. interest. Either investment withdrawable at short notice.
APPLY TO EDWARD WOOD, SECRETARY.

BROWN & POLSON'S
35 Years World wide reputation
CORN FLOUR

כשר

BEALE & CO.,

HIGH CLASS

COOKS AND CONFECTIONERS,

CATERERS FOR ALL

FESTIVE OCCASIONS,

370 & 372, HOLLOWAY ROAD, N.

Messrs. BEALE & Co., are not of the Jewish Persuasion, but will do their utmost to follow Instructions under the Superintendence of a

RELIABLE SHOMER.

Suites of Rooms may be engaged at the ASSEMBLY ROOMS in HOLLOWAY ROAD, or at the ATHENÆUM, CAMDEN ROAD which has just been ELABORATELY DECORATED.

EVERYTHING LENT ON HIRE.

BEALE & Co.,

370 AND 372, HOLLOWAY ROAD, N.

"Diseases, desperate grown,
By desperate appliance are relieved,
Or not at all." SHAKESPEARE.

The Moral is obvious! Diseases should not be allowed to grow desperate, but taken in time. "A stitch in time saves nine!" and a timely resort to a simple remedy will avert months, nay possibly years, of suffering.

The principle cause of human disease is disorder of the Stomach, arising from over-indulgence in rich food or a too frequent use of stimulants. The symptoms are easily discernable, such as Giddiness, Palpitation and Fluttering of the Heart, Sick Headache, Drowsiness, lack of energy, a feeling of sinking at the pit of the Stomach, a disposition to take a disheartened view of things, and a general languor of the system.

The wise man will be warned by any indication of the nature given above, and seek at once a simple remedy, which is provided in

Lamplough's Pyretic Saline,

of which a teaspoonful in half a tumbler of cold water taken daily for about a week will be found most efficacious. It is suitable for Children, Adults, and Aged Persons, and with the addition of a little

Lamplough's Lime Juice Syrup

forms a most delicious effervescing draught, cooling, regulating, and invigorating.

Lamplough's Pyretic Saline

is prescribed by the most eminent physicians and endorsed by many thousands of those who have benefited by its use in all ranks of life.

Sold in bottles, 2/6, 4/6, and 11/-, and may be had of all Chemists throughout the world.

Sole Proprietors: H. LAMPLOUGH, LIMITED, 113, Holborn; 9A, Old Broad Street; 42, Fenchurch Street; and 47, Monkwell Street, London, E.C.

The Jewish Chronicle.

LONDON: FRIDAY, JANUARY 12, 1894.—5654.

PREACHERS AND PREACHING.

The losses that the Jewish pulpit has suffered in recent years have been so serious that the time is apt for reviewing the situation. Frankl, Joel and Jellinek have all gone. Orators are, indeed, left, and we do not for a moment take a pessimistic view of the present or the future. But it must be confessed that new men of the stamp of Jellinek have not shown any tokens of their existence. In a real sense, a preacher is born, and not made. If ever a man was a preacher by the grace of God, as Mr. Singer suggests in our columns, such a man was Jellinek. Some of the inspiration of the prophet glowed in his veins. But admitting this freely, there is still no doubt that part of Jellinek's merit as a preacher was due to his education and training.

We cannot hide the fact that, though scholarly attainments alone do not make a Jewish preacher, nevertheless, an eminent Jewish preacher who is not a scholar is an impossible being. This is the trouble. Many of the ablest, the most fervent, the most moving of pulpit orators in the Christian Churches are not scholars or students at all. In Judaism, things are otherwise. Ours is in a sense a learned religion, a religion with a long and curious history, based on documents in a strange tongue, needing for the illustration of its truths much knowledge. The Rabbi of old was not the preacher. He was the teacher, he did not set up as an orator. Twice a year he ascended the pulpit, or reading desk, but he spoke on *Halacha*, on questions of practical Jewish law, on ritual and *dinim*. The homiletic function was left to the *Maggid*, a man of wit, of florid style, of ready invention, even of eloquence, but not necessarily of learning. As of old, the functions of the teacher and the interpreter (the *Meturgeman*) were dissociated, and the somewhat rare combination of intellect with a voice was hardly desired, was certainly not sought for.

But in modern times the separation of functions is not possible. The main qualifications of the Jewish Rabbi to-day are that he shall preach and teach *pari passu*. Hence the question of procuring or training preachers is a more pressing and difficult one now than it ever was before. In truth, the Jewish preacher needs two trainings, a course in the *Yeshiba* and a course in the University. The advocacy of such a double training would be a counsel of perfection, not a proposal within the realms of practical politics. We have compromised the matter by establishing theological colleges or seminaries, at which something both of a Jewish and a University training is imparted. These seminaries, one must admit with some regret, have not hitherto produced many conspicuously fine preachers, though some of the products of Breslau in particular are men of gifts and parts as orators as well as scholars. We fear, however, that the Jewish pulpit does not tend to become more attractive as time goes on. There is a two-fold tendency. On the one side many who are filled with an enthusiasm for learning tend to drift off into pure scholarship. They prefer the student's life to the Rabbi's; the combined repose and labour of research to the feverish bustle of a life of affairs. A regrettable instance is that of Professor Kaufmann. Gifted with just the qualities needed for a great preacher, he has often resisted the temptation to accept a Rabbinical post. If rumour speaks truly, much pressure was put upon him to persuade him to succeed Joel in Breslau. But he refused. Yet when we remember that what the Jewish pulpit lost, Jewish history and learning has gained, we can afford to accept consolation. Secondly, men with a voice, and nothing more, are as apt to aspire to be Rabbis as to be *Chazanim*. Just because the first duty of a modern Rabbi is to preach, anyone with a distinct enunciation and something of a command of language sets up as a Rabbi, or, to use the term now in vogue, as a Jewish clergyman.

When we consider what the pitfalls are, what the chances of a complete breakdown in the present compromise, we can only express our astonishment that things are as healthy as they actually are. The average of Jewish preaching remains higher than the average of Christian preaching even in this country. And when we recollect that the Anglo-Jewish preachers do not total much more than a score, the fact that we have at least two men of surpassing ability among their number remains a surprising and satisfactory feature in the matter.

But the community must prepare itself to face the growing difficulty. The supply of able preachers is not equal to the demand. And it never will be, until something is done to make the preacher's office more dignified and more attractive. It must be made more attractive in the first instance by paying the Jewish minister better. Time was when the Rabbi was an unpaid official; now he is an underpaid official. There is no shutting our eyes to the fact that a candidate for the ministry in this country must expect to pass a large part of his life in the enjoyment of an income of only one hundred and fifty pounds a year. Can it be expected that young men of ability, with talents bright with future promise, will with open eyes devote themselves to a career in which the prizes are few and the penalties many? Nay, the prizes are not even few, there are none. The men who stand at the head of the profession for ability and eloquence receive salaries that a third-rate doctor would contemn.

Again, the clerical office in England must be dignified as well as properly paid before it will attract the cream of Jewish talent and intellect. Many men, inspired by fervour and religious enthusiasm, would, perhaps, become preachers despite the inadequacy of the pecuniary return, were the position in itself more desirable. There are some tokens of an improvement on this point, but the general tone adopted towards the preacher is still one of scanty respect.

And here we are brought back to our starting point. Probably cause and effect act and react on one another. The Rabbi who is worthy of respect, usually finds it. And he is worthy of it if he is a man of character and a scholar. No school can create character, though individual teachers may. But schools can make scholars. Our Rabbis must be better taught, must be better trained. If we are to hope for the recurrence of men like Jellinek, we must try to produce the conditions that will make such recurrence possible. We must pay our ministers better, we must dignify the office, we must make better scholars of them, we must attract the best possible candidates for Rabbinical posts. Then we may hope that the touch of genius when it comes will find the man. The American Jewish communities already possess many able preachers, because America has realised, earlier than we have, the overwhelming importance of the question. That we in England are as well officered as we are is due to the free gift of Providence rather than to any merit in our own measures. In another sense of the words we, too, have preachers by the grace of God.

CORRESPONDENCE.

HOME AND HOSPITAL FOR JEWISH INCURABLES.

SIR,—A meeting of the General Committee of this Institution was held yesterday, this being the first since the Special Meeting of the subscribers, convened on November 26th, when it was unanimously resolved, and, notwithstanding the vote of confidence then passed by the subscribers, that the Committee desire the fullest investigation into the affairs of the Home, and for that purpose Mr. F. D. Mocatta be asked either alone, or conjointly with two other gentlemen to be selected by him, to act with him to enquire into the management of the Home.

Yours obediently,
M. BARNETT, Hon. Secretary.

January 9th, 1894.

CONGREGATIONAL SINGING.

SIR,—I am a true prophet, then, after all. The elderly congregant *has* written to the *Jewish Chronicle*, without finding a single supporter, judging by the sympathy I have received from your other correspondents. Certainly, I was a false prophet in thinking it would be many years before this desirable consummation was achieved, it has been achieved at once. I have attentively perused the remarkable communication which appeared in your last issue, and, although it is hardly worth while to break this vindictive old butterfly on the wheel of argumentative common-sense, I must refer to the ha'porth of opinion—I cannot call it argument—that I have succeeded in extracting from this intolerable deal of talk. The following, I take it, is your correspondent's ideal of vocal worship: To remain quiet till the spirit moves him, and then break forth into discord, making day hideous, *following* the choir, as he declares he is anxious to, not singing *with* it; and acting as he rightly says like a discordant parrot—I thank thee, Jew, for teaching me that phrase—of course irrespective of key, time, tune and the temper of his better educated fellow-worshippers. The rest of this astonishing epistle consists of a tirade in questionable taste, likening me to a "fabled bird tapping at a mountain with its beak," accusing me of suffering from "self-sufficiency and a swollen head, brought on by the conventional attack of superiority," and, *inter alia* I am an "unsuccessful agitator," and a representative of the "snobocracy of intellect," successful only in one thing, viz., in calling forth the contempt of this superior being. Dear me, dear me, what on earth has all this to do with congregational singing? If I really am a self-sufficient bird with a beak and a swollen head, I may at least claim to be a *rara avis*, and should command respect, astonishment or even pity, surely not contempt.

But, sir, it is no elderly congregant who is responsible for this outburst; the signature may be the signature of the elderly congregant, but the style is the style of the new humorist of the anonymous journalist. Why, he is not even consistent; he discourses on the use of a choir in the synagogue. If he knew anything about the subject, or had even read my paper carefully, he would have learned that choirs were only introduced into English Synagogues about fifty years ago. Therefore, with his dislike to any kind of innovation, he ought to object to them altogether, but he has had his growl and showered his humour, such as it is, on the readers of your paper, and, really, I have no quarrel with him. He professes himself anxious to sing in G sharp, while the choir is singing in A flat. I certainly hope he always will, for the keys of A flat and G sharp are one and the same, of which fact he is, I presume, totally ignorant.

In short, all through his letter he has demonstrated how ridiculous his view of the question is, and for this I thank him heartily, and to show that I bear him no ill-will, I will conclude with a little friendly advice. Don't, my dear sir, write again on subjects of which you know nothing; don't show that you are ashamed of your opinions by hiding yourself under the cloak of anonymity; don't mistake abuse for argument, and when next you kindly point out errors for those who think differently from you, try and do so in intelligible English, and not in such a gorgeously involved sentence as the one in which you find fault with my knowledge of Euclid. You have introduced three "syllogisms" and five "conclusions." It would have been far better had you left out the syllogisms altogether, had you used one conclusi on only, and introduced that at the end of your first paragraph.

Yours obediently,
ALGERNON H. LINDO.

SIR,—Perhaps in the present dearth of more exciting subjects of controversy it may not be considered presuming for a member of one of our leading synagogues, taking great interest in the question, to say a word on the above subject, it being understood that he speaks for himself alone, and ventures with all diffidence to express his opinion on what is certainly an interesting, if not an exciting matter. Congregational singing is one of many means to an end, that end being to elevate our feelings and thoughts so as to establish more fervent devotion and perfect communion with our Heavenly Father. Anything to further this end must be an advantage and it appears to me that beautiful music well executed, is a most effective method; it cannot seriously be contended by any person of the least cultivation that a heterogeneous combination of shouting in all sorts of time and tune, such as is suggested by the "choral outburst" of your "elderly" correspondent can possibly tend to that result in the case of nine-tenths of a modern Jewish congregation, whatever it might effect in an assembly of North American Indians. As practically there is unfortunately no traditional music among us derived from the Temple Service, the only music of that character being compositions which have been handed down to us from a few generations, at least, not better able than the present one to compose correct and suitable music, I would suggest that instead of trying to discourage, by what is meant for scathing criticism but really amounts only to vulgar abuse, we do our best to give every encouragement to earnest, energetic, talented and practical men like Mr. Lindo in their efforts to raise our standard of synagogue music, by permitting them to try their compositions for a few weeks until we are able to "join-in" and when we do join-in let it not be at the top of our voices, such as they are, as is so constantly done by the "Basso-profundo," much to the annoyance of his neighbours, but *following, not trying to lead* the choir to the best of our ability in a subdued voice thinking more of making our voices heard Above, than by our brethren in the synagogue.

In conclusion, I would offer my best congratulations to the Hampstead Synagogue on their possessing so able and earnest a choir-master, who is not afraid to speak his mind on a subject with which he is thoroughly at home, wishing, so far as in him lies, to add to the beauty and devotion of our Divine Service.

Yours obediently,
SYDNEY MYER.

168, Sutherland Avenue, Maida Vale, W.
7th January, 1894.

SIR,—It is a subject of congratulation that there have arisen some musical critics in our community.

To improve the music at our Synagogue Services I think a great choir school is needed with a highly skilled musical director at the head of it. The appropriate *locale* for such a school would seem to be our great communal Free School. All the best voices should be selected and trained and sent out to the various synagogues under "leaders" trained by the director, but without the full status of choirmasters, the musical director remaining responsible for the training and efficiency of the choristers and their respective "leaders." Wherever large Jewish schools exist in London the director should visit them and select voices and organise and take part in the training, and with periodical inspection and examination, draft competent choristers into each local choir, which would, if necessary, be supplemented from the central school.

Before a detailed organisation were carried out a small committee should be formed of musical members of our community to enquire and report on the management of cathedral choirs in England and some of the better organised Jewish choirs abroad. At Leipsic, for example, Judassohn was the musical director at the synagogue in or about 1880.

There is, of course, the vexed question of instrumental music—but it would perhaps be better not to raise this point—my only contention is that the service we hold to the glory of God should not be wittingly disfigured by bad music, and I would urge that the music be simplified for our choirs to be able to cope with it, and that our choirs should be raised to as high a point of efficiency as possible by being selected and trained in a good school under a fully competent director.

Yours obediently,
HARMONICA.

9th January, 1894.

PROPOSED NEW SYNAGOGUE AT SHANGHAI.

SIR,—I have the honour of communicating to you the following views, and beg to request that you will be good enough to give it publicity through the medium of your valuable paper.

By the last French mail of the 22nd inst., the Jewish community here, numbering nearly 150 persons, including families, have forwarded to Arthur David Sassoon, Esq., of your city, a petition bearing the signatures of over fifty members, soliciting his aid in establishing a synagogue either by granting a piece of land out of his vast properties here and the cost for a building on the same, or by making the purchase of a very suitable piece of land now offering for sale. In the latter instance, I understand it would cost, including the building, about £3,000.

The present place of worship is unpleasantly located, being on the upper storey of an old house hired by the community some years ago, and now that its immediate surroundings have become so bad, the premises are rendered totally unfit for the holding of religious worship. Only last week our Jubilee year was celebrated here, and no doubt the Jewish community must have felt very sore at heart not to have possessed a decent synagogue, while those of other creeds had magnificent churches wherein the Jubilee services were held.

I can assure you the necessity of having a proper and substantial synagogue is very much felt by the steadily-increasing community here, most of whom are representatives and paid assistants of firms, with limited means, and it is beyond their power to raise funds for the erection of such a building, although they unitedly support the expenses of the synagogue, a Minister and Schochet.

Our brethren in Hong Kong, far more fortunate than the community here, have received a handsome grant from Jacob Elias Sassoon, Esq., and are now having in the course of erection a splendid synagogue, and it is my sincere trust that the petition of this community will likewise meet with favour and have their request granted, for which I have not the least doubt they will ever remember their benevolent donor with feelings of deep gratitude.

Yours obediently,
A LOVER OF THE MOSAIC LAW.

Shanghai, 30th November, 1893.

THE EAST LONDON INDUSTRIAL SCHOOL.

SIR,—In distributing prizes last Thursday evening at the East London Industrial School, I had the satisfaction of handing the first prize for general good conduct during the year to Philip Lyons, a Jewish lad. As only 25 per cent. of the inmates are of the Jewish faith, I think this incident cannot fail to prove gratifying to your Jewish readers.

Yours obediently,
LEWIS EMANUEL.

36, Finsbury Circus.
January 7th, 1894.

RECEIVED.

PENNY DINNERS: Mrs. L. Harris, £1; Doris, Cicely and Bobbie, 5/-; Mark Aubrey, Berscher, 2/6; Pupils of Miss Hyman, San Remo, Eastbourne, 4/-; S. H. 5/.

SOUP KITCHEN: Mrs. L. Harris (Brighton), £2; Mrs. H. Jewell (Brighton), £1; M. S., 10/-; Mrs. Alexander Jacobs, In Memoriam, 10/-; A little girl on her twelfth birthday, 2/-; Miss Olga Hart's Money-box, 5/6; F., 5/-

NOTES FROM INDIA.

[FROM A CORRESPONDENT.]

BOMBAY, 22ND DECEMBER, 1893.

The season of Bombay University Examinations is over, and the results have been declared. Messrs. Elijah Solomon Pezarkar and Simeon Reuben Nowgaskar passed their B.A. degree Examinations from the St. Xavier's and Elphinstone Colleges respectively. Three young men of the Beni-Israelite community, David Moses Rajpoorkar (Bombay), Solomon Joseph Koorulkar (Bombay), and Isaiah Joseph Samson (Poona), passed their matriculation Examination, and David Moses Rajpoorkar obtained the David Sassoon's Hebrew scholarship.

The following donations have been promised towards the Building fund of the Israelite School of the Anglo-Jewish Association:—

Lord Harris (Governor of Bombay)	250 rupees
Anglo-Jewish Association	10,000 "
Messrs. David Sassoon and Co.	5,000 "
J. E. Sassoon, Esq.	1,500 "
Silas E. Sassoon, Esq.	1,000 "
Mr. Jamnadass Narsi Khatau	300 "
Sir Dinshaw Maneckji Pitit	1,000 "

Among the Jewish gentlemen who were present at the Governor's levée on the 13th inst., was Mr. Joseph Ezekiel Rajpoorkar, J.P.

Jamadar Samson Jacob Tulkar, a Beni-Israelite of the 9th Bombay Native Infantry, won a competitive Government prize of 60 rupees for writing an essay on "Means of rousing once more the fighting propensities of the natives of India, who are now following the vocation of agriculturists."

Messrs. David Daniel Nowgavkar and Abraham Solomon Pezarkar respectively presented *Parokheth* and a brass *Chanucah* lamp to the Karachi Synagogue.

Mr. Shalome Abaji Penkar, a Beni Israelite, has been appointed Sergeant in the Bombay Volunteer Corps—an event unprecedented in Bombay. The late Mr. Moses A. Avaskar also was a Sergeant of Volunteers in Oxford.

OBITUARY.

M. SALOMON FERNANDEZ.

The news reaches us that on Wedensday, the 3rd, M. Salomon Fernandez, of Constantinople, died in that city at an advanced age. M. Fernandez was the representative in the Turkish Capital of the important house of Camondo, and as such held a high position in the commercial world. In the affairs of the Jewish community he took a leading part. He was Acting President in Turkey of the Alliance Israélite Universelle, Count Camondo being the nominal head, and in that capacity and through his influence with the Porte, M. Fernandez was enabled to render many important services to his coreligionists. The negotiations he entered into with the Porte were often of a delicate character, and were conducted with considerable tact. Until a few months ago, when illness necessitated his giving up active work, M. Fernandez was the correspondent of the Anglo-Jewish Association in Constantinople. On all matters he was ever prompt in giving to the Association his valuable advice, and his reports on the Constantinople Schools, which the Association subventions, were invariably of a reliable and interesting character.

The funeral of M. Fernandez took place on the 4th, and was attended by a vast concourse of Jews, Christians and Mahomedans. The Constantinople newspapers have published articles expressing deep regret at the demise of this high-minded and benevolent Old Jew.

ROBERT BECHHÖFER.

The Vienna papers report the death of one of the most prominent journalists of that city, who has contributed to the Austrian Press for many years thoughtful and well-written leaders on all the topics of his time. For Bechhöfer was a deep thinker and a man of heart. He has not written any books, and for that reason the world may never know his name, for, like the majority of journalists, his opinions and feelings were covered under the editorial "we." Robert Bechhöfer was a native of Fürth, near Nürnberg, and had been deeply schooled in Hebrew lore and theology; when in middle life he went to Hungary with the intention of becoming a Rabbi. But his opinions did not run on strictly orthodox lines, and the older school determined to reject him. They thus lost a very promising and able man. Bechhöfer thereupon came to Vienna, which he never again left till his death, when not much more 60 years of age. His most active journalistic work was on the *Neue Wiener Tageblatt*, in conjunction with that able editor, Moritz Szeps. Bechhöfer worked hard and earned large sums of money; but his generosity was as unbounded as his industry; he gave right and left, and died, if not penniless, at least comparatively poor.

MR. EDWARD EPSTEIN.

By the death of Mr. Edward Epstein at Johannesburg on the 29th ultimo, a musical career, which gave promise of brilliancy, has been prematurely cut off. Mr. Epstein was the eldest son of the Rev. M. A. Epstein, First Reader of the New Synagogue, and was a native of Germany. The strong inclination for learning which showed itself in his early youth, induced his parents to send him to a gymnasium, and later to a university, with the view to his taking his degree as Doctor of Philosophy. During this period he proved himself a successful student. He accompanied his parents to London, and in 1890 he entered the Guildhall School of Music, where, in a short time, he gained many laurels. He took the silver medal and the certificate of music, as well as many other prizes and scholarships. Young as he was Mr. Epstein had already gained a high reputation and was rapidly making his way to the front rank of vocalists. Sir Joseph Barnby, Principal of the Guildhall School of Music, of whom Mr. Epstein was a favourite pupil, described him as one of the most promising singers of the day. He played Mephistopheles in "Faust," at the Lyceum Theatre, and sang the music for Lucifer in Sullivan's "Golden Legend," under Sir Joseph Barnby's conductorship. A few years ago he became Choirmaster at the New Synagogue, and introduced notable improvements in the musical services. Some months ago his health began to decline through overwork and a neglected cold. He was announced to sing as one of the principals in Berlioz's "Faust," at the Royal Albert Hall, in November last, but the same week, on the advice of his doctors, he left for South Africa in the hope that the climate of that region would bring about a speedy recovery. Mr. Epstein had been in Johannesburg but a few weeks, when he died at the early age of 25. The deceased was highly esteemed in musical circles in London.

THE LATE MR. DAVID JAMES.—The memorial erected over the grave of the late Mr. David James, the actor, in the Spanish and Portuguese Cemetery, Mile End, is to be set on Sunday next. The tomb consists of a massive grey Aberdeen polished base surmounted with a circular top ledger of red Peterhead polished granite, which is a fine speciman of that rock. The inscription consists simply of the professional and real name of the deceased, the date of his death and his age. The work has been executed by Messrs. J. Samuel and Son, of Sydney Street, Mile End.

GREAT SYNAGOGUE.—The Rev. C. Z. Maccoby has this year been invited to preach a series of sermons to working men on Sabbath afternoons. On Sabbath last he addressed his first discouse, when, in spite of the severe weather, the Great Synagogue was crowded, all being anxious to again listen to the celebrated Magid. During the course of his address, he strongly urged his hearers to become true and loyal British subjects, to adhere to the laws of this country and to keep their homes in accordance with the customs of this country, but at the same time not neglecting their own faith.

WEST END TALMUD TORAH.—On Sunday last the Rev. C. Z. Maccoby delivered a lecture, lasting two hours, on Talmud Torah, in the presence of more than 300 members, who were throughout most enthusiastic at the eloquence of the lecturer. The Rev. D. Kohn-Zedek also addressed the audience, and after a few remarks by the President and Vice-President, Messrs. J. Davis and J. Victor, the proceedings terminated with a vote of thanks to the lecturer.

HAND IN HAND AND WIDOWS' HOME INSTITUTION.—Despite the snow and fog of last Sunday, a very amusing and successful entertainment was provided by Mr. Isaac Goldston. The following kindly gave their services: The Misses Rose Barnett, Fanny and L. De Woolf, Mr. S. Michaels, and Mr. John Cohen (who kept the audience in a continual roar, and was heartily applauded for his amusing rendering, in costume, of "Mrs. Brown at the Play"). The comic element was provided by Messrs. Harry Harris, Arthur James and Mr. I. Goldston.

MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER.

Restores the Colour. Renews the Growth.
Arrests the Fall. Cleanses the Scalp.—[ADVT.]

THROAT AFFECTIONS AND HOARSENESS.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Goverment stamp around each box. Of all chemists.—[ADVT.]

"ALIEN IMMIGRATION."

In answer to a question put by Mr. Thornton in the House of Commons on Friday last,

Mr. MUNDELLA said: It appears to be the practice in London to conduct Russian and Polish Jews, of whose destination the Port Sanitary Authorities desire to keep sight, to the Jewish Shelter. In all the statistics of the Board of Trade as to emigration and immigration children are counted, and they are also counted by the Customs officers in checking the alien lists.

In the House of Commons yesterday, Mr. JAMES LOWTHER asked the Under Secretary for Foreign Affairs, whether his attention had been called to the public appeal recently issued by the Lord Mayor of London on behalf (amongst others) of the funds administered by the Jewish Board of Guardians, to special collections having been ordered throughout the synagogues in England in aid of destitute aliens, for whose relief large sums have been otherwise contributed by charitable persons in this country; and whether, as such facts are widely circulated in an exaggerated form throughout Europe, thereby tending to attract still larger numbers to swell the ranks of the unemployed in this country, it is the intention of Her Majesty's Government to take any practical steps to avert such results?

Sir EDWARD GREY, in reply, said: We are in consultation with the Board of Trade with a view to issuing a warning through our Consuls abroad, such as has been issued on previous occasions. The object of such a warning would be to discourage alien immigration, by pointing out that the labour market in England is overstocked, and that expectations on the part of poor immigrants that their condition would be bettered in England, are likely to be disappointed.

TALMUD TORAH CLASSES.—The annual general meeting of the contributors to these classes was held on Sunday last, at Half-moon passage, Whitechapel for the purpose of receiving the Balance-sheet from December 1st, 1892, to November 30th, 1893, and to elect honorary officers and committee for the ensuing year. Mr. H. Goodman occupied the chair. The Balance-sheet, which showed an income of £437 14s. 8d., against an expediture of £405 0s. 5d., was read and unanimously adopted. The following gentlemen were re-elected to their respective offices:—Messrs. W. Goodman, S. Hamburger, L. Loewenstein, Vice-Presidents; Messrs. D. Silverberg, J. B. Wechsler, J. Morris, Auditors; Messrs. B. Ginsburg, H. Levene, Overseers. Mr. L. Cohen was unanimously elected Treasurer. The Committee of Management were re-elected, with the addition of Messrs. D. Cohen, H. Blustein, G. Hyman, and J. Lightstone. Votes of thanks were specially accorded to the Rev. C. Z. Maccoby and to Mr. L. Cohen, the newly elected Treasurer, for their interest and support during the past year, with beneficial result to these classes. Votes of thanks were accorded to past officers for services rendered, and with a similar vote to the chair the proceedings concluded.

CONCERT.—Mrs. Leopold Farmer, in aid of the Jewish Soup Kitchen and Penny Dinners, gave her annual concert last Saturday evening at the Town Hall, Kilburn. The programme was of especial excellence and notwithstanding the inclement state of the weather, the hall was well-filled with an appreciative audience. A successful duologue "Breaking the Ice" was the opening item in which Miss Florence Schuler and Mr. Philip Deane took part. This was followed by songs by Mrs. Leopold Farmer, Mr. Harrison Brockbank and Madame Selma, all of which were loudly applauded and received hearty encores. Miss Miriam Barnett played the violin with her usual grace of execution, and the tableaux vivants under the management of Miss Mary Stuart (Mrs. Cecil Lamb) proved a welcome change, being well-arranged and most effective. But the feature of the concert was the clever performance of a very young girl, Miss Fanny Darling Jacobs, whose playing of the violin and piano was of great merit and showed a versatility of talent, the more praiseworthy on account of her youth. Master Roy Jacobs was heard to good effect on the cello in a concerted trio, and Miss Brinetta Jacobs, who recited, formed the third of a group of clever children from one family. The deserving charities will benefit considerably thanks to Mrs. Leopold Farmer's kindly aid and energy.

MANSION HOUSE JUVENILE FANCY DRESS BALL.—Many dark eyed and pretty Jewish boys and girls were amongst the gay little revellers bidden last week to the juvenile fancy dress ball at the Mansion House, an annual delight which never pales. Miss Connie Benjamin was a charming Parsee lady in palest blue, Miss Getta Mendelsohn wore the simply pretty frock of a Kate Greenaway maiden, whilst Master Raphael Mendelssohn was a Pierrot in red satin. Master Mark Benjamin was a very diminutive Eton boy in a tall hat and the regulation turn down collar. The Misses Da Costa were attired respectively as Drucilla Ives and Carmen. Miss Nellie Samuel was a dainty Daughter of the Regiment, Master Walter Samuel a drummer boy, and Master Gerald Samuel a bugler. A pretty pair were Miss Grace Morice as the queen of hearts, and Master Bernard Morice as the attendant knave. A barrister-at-law was represented by Master Horace Oppenheimer, Miss Elsie Oppenheimer being a rose maiden. Miss Pauline Isaacs appeared as a Puritan maiden, Miss E. Louw wore the uncommon costume of a Norwegian skating girl, Miss Dorothy Morris was China, whilst Master Humphrey Morris and Miss Gwen Morris together personated baby and his sister. Miss Marsden appeared as a gipsy, whilst her brother sported the guise of a clown; Master Michael Myers was a chef, Miss Caroline Myers appeared as a water nymph, and Miss Beatrice Myers represented a fairy godmother.

JEWS' HOSPITAL AND ORPHAN ASYLUM.—On Tuesday, in honour of Mr. W. G. Raphael's marriage to Miss Goldsmid, the children were entertained after tea. A concert and entertainment were given, during which fruit, sweets and cakes were distributed to the children. The officers afterwards sat down to a bountifully spread supper table, after which dancing was kept up till a late hour. The total expense was defrayed by Mr. W. G. Raphael.

CONCERTS FOR THE POOR.—The entertainment at the Jews' Free School on Wednesday was given by Mr. Henry Prenton, who took part in the programme, and was assisted by the Misses Alice Andrews, Maud Prenton and Rozner, Mr. Charles Akhurst and Mr. Henry Delevanti. Mr. Percy Castello presided.

JEWISH WORKING MEN'S CLUB AND LADS' INSTITUTE.—On Sunday evening a good vocal and instrumental concert was arranged by Miss Lilla Nordon, and the fairly large audience that braved the frost and fog were well rewarded. The programme included artistic pianoforte solos by Miss Mamie Cohn, who also contributed a clever recitation; songs by Miss Eva Weigel and Herr Breslauer, the latter having the advantage in "Ave Maria" of a skilfully-played violin obligato by Miss Trixy Defries, who, in addition, delighted the audience with her violin solos. Recitations by Miss Lilla Nordon were well received, and Mr. J. Hassan amused with a humorous sketch. The entertainment concluded with a well-played comedietta, "A Show of Hands," the characters being sustained by Mr. J. Hassan and Miss Lilla Nordon. Mr. George S. Alexander presided, and proposed the vote of thanks, which was heartily accorded. During the evening the Chairman announced that a lady had offered to give free instruction in "Swedish Drill" if a class of not less than thirty ladies was formed.—A debate on Socialism was opened on Monday at the Debating Society by Mr. Edward E. Lyons. Messrs. Bash, London, Friedeberg, Polak, and Barnett took part in the discussion.

WEST KILBURN CADET CORPS.—On Wednesday, the 3rd, a concert was given at 50, Portsdown Road, through the kindness of the Chairman, Mr. Drielsma, by the officers of the West Kilburn Cadet Corps. Those who took part in the successful concert were; Messrs. C. L. A. Samuel, L. J. Harris, H. M. Harris, F. R. Lang, F. Drielsma, A. Joseph, M. Klein and L. Cohen. Miss J. Lang acted as accompanist. We are asked to mention that the corps will be pleased to give their services gratuitously to any charitable institution—applications should be made to the Secretary, 50, Portsdown Road, W.

NATIONAL JUDAISM.

AN ADDRESS GIVEN AT THE GREAT SYNAGOGUE, MANCHESTER, ON JANUARY 7TH, 1894,

By Lieut.-Colonel GOLDSMID.

Few more pleasing tasks would be imposed on one who is a lover of his race and faith than that of attending a meeting, such as the one convened for this evening, when we see assembled Israelites of various shades of thought and opinion in one house of prayer. To-night, at any rate, we are parading not under our banners of the orthodox or reform camps, but under the National flag of Israel, beneath whose folds our ancestors won imperishable renown, and became the heroes, not of Israel only, but of all races and creeds that admit our canon of Scripture amongst their holy books. For what other race is like the chosen race in this respect? Is David, King of Israel only? Is he not monarch of the hearts of all the world that turn to his Psalms for hope and consolation? Is our great law-giver, Moses, only honoured by his people? Let the Church and Mosque reply. Are not Joshua, Gideon, Jephtha, Deborah, Samson and the numerous heroes and heroines of our Scriptures and their recorded deeds, household words in Christian homes, and, in fact, far better known to the multitude than even their own national heroes of byegone generations. Are not our prophets their prophets, and has not the tribal God of Israel been accepted throughout the civilised world as the Universal Father and Creator, the God of Gods. For God's servant Israel may be contemned and despised, rejected of men, sorely afflicted, of a marred countenance and have no beauty to be found in him, but true to his name of Israel the contender, and true to his mission as the witness of the true God, the scattered nation, in the midst of ceaseless persecution, sees the ethics of his creed, maybe in somewhat distorted forms, gradually forcing its way over the whole habitable globe. The daughter faiths born of Judaism, while often cruelly ill-treating their common parent, are more or less unconsciously fighting the battle of Israel. Thanks to their efforts, and the enormous strides made in scientific discovery, the dawn of the day has arrived when the knowledge of the Lord shall fill the earth, as the waters cover the sea, when the physically vanquished nation shall be the spiritual conquerors of the world. What consolation this should bring to the persecuted victims of our faith and race!

Bearing these facts in mind, what now is the duty of Israel at the present moment? Before coming to a conclusion on this point, it is necessary to consider the situation as regards Israel himself at the present moment. As an interested observer, I have noticed that Jews are often far too much influenced by their immediate surroundings, that local colouring too often affects their vision in cases where the racial question and general welfare of Israel as a whole is concerned—"Jeshurun waxed fat and kicked," we learn of old, and the same is generally true to-day.—Prosperity too often breeds materialism. At the time of the Babylonian captivity, we find that it was chiefly the poor and despised who returned to Palestine under Nehemiah and Ezra, the rich and prosperous preferred to remain in Babylon. Where now are the descendants of the latter? At the time of the Maccabees, the Hellenistic Jews strove with might and main to cause the people to amalgamate with their conquerors; the High Priests who belonged to that section even making offerings to the heathen deities. Had this party gained its object, Judaism would have perished, Christianity and Mahommedanism would never have been conceived. History constantly repeats itself, and to this day, especially in countries where the flame of persecution burns dimly, or is for the time quenched, we often find the spirit of Hellenism strongly implanted in influential sections of the community, unmindful of the lessons of the past. It is this spirit that induced the famous Sanhedrin, convoked by the great Napoleon, in order to curry favour with their rulers, to declare "France is our Zion," thereby openly abjuring the national ideal. It is this same spirit that animates certain extreme sections of our coreligionists, more especially in America, not only to expunge from their prayer books all references to the Return, but to slavishly follow the customs of their neighbours of other creeds, even to the alteration of the divinely appointed Sabbath, and the rejection of the Ceremonial Law. They seek to extract from Judaism the bones, muscle and sinews, leaving it an invertebrate gelatinous mass, hardly more worthy of being considered a faith than a jellyfish is of being considered a highly developed organism. At the opposite pole, we find an enormous number of Jewish communities, especially in uncivilised countries, who, equally receptive to their surroundings, have imbibed superstitions and heathen observances, and engrafted them on to Judaism, until the beautiful and severely simple fabric of our faith, as built up by Moses and the Prophets, has been hardly recognisable, covered over as it is by the rubbish collected from the ruins of the heathen faiths. On the other hand, the Hellenist has with sacrilegious hands dared to remove the stones of the original fabric, and substitute for the solid, time-defying walls, jerry-built constructions, in which stucco replaces stone, as being the fashion of the day. The result to the outside observer is the same in one respect, and that is, in neither case is the fabric visible, although in the one case it may possibly lie intact concealed under the accumulated rubbish, whereas in the other case, the fabric no longer exists, but is replaced by a sham which feebly apes the great original. The religion of Israel, like the perfect human being, has a two-fold aspect, spiritual and corporeal. To satisfy human wants and aspirations, such a combination is absolutely necessary. The Ceremonial Law is to proclaim what the body is to the soul, and this is a fact too often overlooked by many earnest and religious persons in the community. Without the Ceremonial Law, Judaism is a homeless ghost, fitted possibly to satisfy the religious cravings of spiritual beings, but too intangible for the needs of ordinary humanity. Without its spiritual aspect, that is when the Ceremonial Law is looked on as the all-in-all and the moral law is relegated to a back seat, or altogether ignored, we have a religion suited only for ignorant, soulless individuals, of the mental calibre of fetish-worshipping savages. To meet the wants of the perfectly constituted man, the man who has a sound mind in a sound body, he requires a religion that will assist the development of both in just proportions, and this, I maintain, Judaism peculiarly offers—it is essentially a combination of the spiritualistic with the materialistic. Now, between the two extremes, we find the bulk of the European and American communities divided into so-called Orthodox and Reform parties, while outside all lies a very considerable section of what may be termed "Nothingarians," who, without having publicly abjured their faith, yet, owing to faulty training, or the absence of all early religious instruction, are virtually lost to the Jewish community, their only tie being a racial one, and that many are anxious to conceal.

So much for the religious divisions of the community, but before we can answer the question, what is the duty of Israel at the present moment, it is necessary to study the lessons conveyed by history, and to consider the existing status of Israel. Let us consider the latter first. The great mass of the dispersion is located in the East of Europe, North of Africa, and Central Asia, the bulk of the race being in the Russian Empire. It is needless for me to call attention to the condition of the Jews in Russia and Roumania; the disabilities they endure and the active persecution they have experienced have repeatedly called forth remonstrances from civilised States. Anything more hopeless, humanly speaking, than their condition can hardly be conceived. The burdens of citizenship are imposed on them, with none of its rights. Excluded from almost every honourable calling, refused advancement in professions they are compelled to serve in, education denied to their children, they are reproached because the inevitable consequences ensue. The State casts vitriol at the face of Israel, and then reproaches him for the blemishes. In Morocco and other uncivilised States, the property and life of the Jew are unsafe. In Central Europe, although admitted to civil rights, the Jew is, more or less, under a ban of social ostracism. In England, France, Italy, America, etc., a happier state of affairs exists, especially in the British Dominions, where the last barriers have been removed, the result being that the native-born Jew, in ever-increasing numbers, enters the service of the State and liberal professions, and often gains not only honour for himself, but benefits the State by his talents and devotion. It is a curious anomaly, however, that in this advanced age of civilisation we should see a revival, in most of the states of Continental Europe, of the Jew-baiting spirit called in modern parlance anti-Semitism. This spirit history shews us has existed, from one cause or another, since the dispersion, constantly changing its location, varying in its intensity and originating from various causes, sometimes religious bigotry, at another commercial rivalry, envy, etc. It existed in Rome at the time of the Romans, in England in the days of the Plantagenets culminating in the Expulsion from Spain in the time of Ferdinand and Isabella, when over half-a-million were expelled for the crime of being steadfast to their faith. On the other hand we find that in the Middle Ages in the present Russian dominions the Jews formed prosperous communities. Thus we see that since the dispersion there has been no stability in the condition of Israel; prosperous to-day in one country the morrow sees him an outlaw and a fugitive—persecuted and enslaved in another country we find him in a later epoch tolerated, perhaps even honoured and admitted to all the rights of citizenship. This is what history teaches us and you will see how necessary it is for us to bear these facts in mind, when considering what is Israel's duty at this juncture.

What steps are now being taken to ameliorate and put on a sound footing the status of Israel? In civilised countries where the Jew is tolerated or enjoys all civil rights, we see the various communities true to all Jewish traditions exerting themselves for the religious and secular education of their rising generations; not only that, but by the formation of such societies as the Alliance Israélite and Anglo-Jewish Association they establish schools in less favoured lands, where children not only receive religious and secular, but in many cases technical instruction in trades. Their scope of operations is practicably only circumscribed by want of means and I have no hesitation in saying that it is a crying scandal that there should be so many rich and fairly well-to-do Jews in this country, who are so unmindful of their duty as to leave the heavy financial burdens of the community to be borne by a few ever ready to give in a good cause, instead of contributing their fair quota. Another great work undertaken by societies like the Alliance Israélite and Conjoint Committee of the Board of Deputies and the Anglo-Jewish Association is their attempts, as opportunities occur, to interest European Powers to exert their good offices diplomatically in cases where cruelty or injustice has been meted out to Jews in some semi-barbarous states, when such interference can be made without detriment to the interests of the Power making it. The good that has been effected through these means is incalculable, but nevertheless it is necessarily very limited, for no Power can be expected to interfere where such interference might be prejudicial to its general interests.

It is therefore evident that all throughout the history since the dispersion the mass of the Jewish community have been, when denied the common rights of citizenship, practically defenceless, for being without a political centre they cannot make their appeal heard, having no representatives at the council board of the nations. For nearly two thousand years the hopes and prayers of the mass of the race have been for the restoration of Israel as a nation—and the National Idea, even when almost dead in the hearts of many living in favoured lands, has yet lived upon their lips. The fierce breath of persecution in these latter days has done much to fan the sparks into a living flame, especially in those counties where Israel is denied the ordinary rights of humanity. We, the Israelites of the West, living in happier climes, especially in countries like our much loved Britain, are apt to overlook this factor. Citizens of a land of civil and religious liberty, whose joys are our joys, and whose sorrows are our sorrows, a land for which we would, if necessary, give up our lives and yield a devotion second to none of our fellow-citizens of any race or creed, we must remember that we are but a handful when compared with the members of our race and faith living in lands where their life, honour, property are unsafe. It is due to the remembrance of this fact that the Chovevi Zion has gained a strong footing in this country. Humanly speaking, how hopeless seems the fate of the mass of Israel at the present moment. In the power of Pharaohs deaf to all remonstrances, save those of physical force, what hope is there for Israel? No more hope than there was when they lay in bondage in Egypt, or when they were being ground under the iron heel of the Seleucidæ. And yet Israel emerged victorious with a new lease of life from both these emergencies, hopeless, as it seemed, and in both under leaders like Moses, Joshua, and Judas Maccabæus, it was the National Idea that was the instrument of their salvation.

Bearing this in mind, the Chovevi Zion has placed this idea in the forefront of its objects. Not that it for one moment indulges in any idea of the conquest of Palestine. On the contrary, it would encourage any colonists it may send out to Palestine to become good and loyal subjects of the Power that now rules that country, a source of strength to it rather than weakness. The Chovevi Zion loyal to the Hebrew Scriptures as the written word of God, recognises that the Restoration is to be effected by the Great Powers, that the sons of strangers shall build up our walls, and their rulers come to the brightness of our rising in the day that the Lord shall lift up His hand to the Gentiles and set up His standard to the people, when they shall bring Israel's sons and daughters in their arms and on their shoulders to Eretz Israel, and kings and queens shall be their nursing fathers and nursing mothers. It is difficult, perhaps, for the prosperous English Jew to enter into the intense longing felt by thousands of their race in the East for the Eretz Israel. The Chovevi Zion hopes in time to be able to assist some on farms in that country. It has already purchased a small tract of land, but has no intention of sending any out until all difficulties at present existing are smoothed away. Co-operation is being sought with similar bodies abroad, but with the present means at the disposal of the Association but little can be effected, as it is absolutely necessary to have responsible agents in the East. The sooner such means are forthcoming, the quicker the work of preparation can proceed.

In conclusion, I can only wish that I were gifted with an eloquent tongue that could influence all my hearers to enrol themselves under the banner of National Judaism. There is nothing in the National Idea that can possibly conflict with one's love and duty for the State under whose beneficent rule we live. The fact that I am a devoted adherent to what I may now almost call the Young Israel party, in no way conflicts with my love for England and my pride in the country where my ancestors had lived for many generations. The first and immediate duty of the National or Young Israel party is to combat the foe, anti-Semitism, that is now seeking to crush Israel, and the best way to do so is to commence disarming as far as possible the adversary by depriving him, whenever practicable, of any just grounds of attack. For it would be both untrue and unwise to argue that none of the charges levied against the Jews by their adversaries were true. We must acknowledge that there is much to regret in the conduct of some of our people; that these faults are due in most cases to the persecutions and restrictions they have been subjected to in the present and past will not avail them in the eyes of their enemies. It is the duty of the Young Israel party to bring forcibly home to every Jew who by his conduct brings a scandal on his race, that he is a traitor to that race, and that he brings

discredit not only on himself, but his people. I consider it the duty of every true Israelite to combat anti-Semitism to the last gasp in its senseless hatred to a creed and race, but to join hands with that party in their disapprobation of the conduct of Jews who violate the moral or social law. I need only instance as an example the late army scandals in Germany; what shame and disgust must every national Israelite feel at seeing how many Jews were mixed up with it. One such Jew does us more harm than a hundred anti-Semites, and we should be the first to acknowledge it. They are traitors to their race, and as such should be expelled from their communities. No Jew can belong to the National party who does not feel that the honour of the whole race is in his keeping, and with this high ideal before you, I call on you all, whether you be orthodox or reform, to enrol yourselves under the National banner. The National spirit once more shall revivify the dry bones of Israel.

BOOKS AND BOOKMEN.

The Hungarian celebrations in honour of Maurus Jokai will be eagerly shared by his Jewish admirers in Buda Pesth and elsewhere. Jokai's genial wit and rich fancy enabled him to see some of the humorous and some of the beautiful aspects of the Jewish character. In his political career, the friend and eloquent advocate of liberty, Jokai was the friend also of liberty for the Jews. It is also a remarkabte fact that the great novelist's first literary production (1842) was a drama, entitled "The Jewish Boy." I have never read this play, and do not know its tendency. But judging from those of his novels that I have read in translations, I should expect it to be humorous and not ill-natured. One or two of his stories, I have heard, have been turned into Hebrew.

Jellinek's part in promoting the study of the social history of the Jews was a considerable one. He did not create the study. Zunz had led the way, and Paulus Cassel tripped close at his heels. It is not usually realised how much of Cassel's "History of the Jews" in Ersch and Grüber is a history of Jewish culture. Graetz, again, was always alive to the social aspects of the story he so eloquently narrated. But Jellinek's *Geist* lit up many dark places, and he had the courage to venture to scrutinise what others would not have dared to pry into.

The contents of Jellinek's work, "Der Jüdische Stamm" (the Jewish Race) were hardly to be described in E. N. A.'s words, in his article last week, as mere pictures of Hebrew characteristics founded upon proverbs. In the original work, published in 1869, the treatment of proverbs is only one chapter out of sixteen. The separate parts dealing with the proverbs were later additions to the work. The work itself treats of the most fundamental problems connected with the Jewish character and the social history of the Jewish people.

Some of Jellinek's other publications, though not so original as "The Jewish Race," were important contributions to Jewish social history. Among these I might name the "Letter of Counsel" אגרת מוכר addressed by Solomon Alami to his pupil at the beginning of the fifteenth century. This letter was edited by Jellinek in 1854 and again in 1872. It is one of the most valuable contemporary accounts of the condition of the Jews of Spain in the era of the persecutions that followed the year 1390.

It is strange to find anyone acquainted with modern theological literature mistaking the Rev. C. B. Upton for a Jew. Mr. Upton reviewed in the *Jewish Quarterly*, Professor Fairbairn's "Christ in Modern Theology." But Mr. Upton is a prominent Unitarian, who will be somewhat amused to hear himself described in a usually well-informed monthly as "the Jewish critic."

The second Annual Meeting of the American Jewish Historical Society was held in the City of New York on Wednesday December 27th, and Thursday, December 28th, 1893, at Columbia College. The list of papers promised was a long one. One of the most likely to interest English Jews is the communication of Dr. Charles Gross, of Harvard University, on "Unpublished Documents from the Public Record Office, London." There were also to be several monographs on local American history, such as go to make up a scientific general history. Among the contributors of papers is a lady, Mrs. Isabella H. Rosenbach of Philadelphia.

Part 2 of vol. xvi. of the "Proceedings of the [so-called] Society of Biblical Archæology" contains a portion of Dr. Gaster's paper on "The Hebrew text of one of the Testaments of the Twelve Patriarchs." The Hebrew text is promised in a subsequent part. Dr. Gaster's paper is very interesting, and contains much valuable matter. But the argument on p. 41, that "it would be a simple stultification to present the Jewish people with a book whose reputed author is one of the Patriarchs or Moses, and that book was to be in Greek," depends for force on the circumstances. "The Wisdom of Solomon" was written in Greek, and yet it is described, as though Solomon himself speaks. People, who themselves were familiar with Greek, would not see the absurdity of supposing an ancient Jewish book to have been written in that language. Just as, there are thousands of ordinary Englishmen who think that the Old Testament was written originally in the Authorised Version!

Dr. M. Jastrow has dedicated his new translation of the Ninetieth Psalm ("Der Neunzigste Psalm," Leipzig, 1893), to Dr. Rosin, whose seventieth birthday was recently celebrated. Dr. Jastrow thinks that the heading of the Psalm "A prayer of Moses, the man of God," implies a reminiscence, in the Psalm, of some definite incident in the career of Moses, such incident having a relation to the circumstances of the author of the Psalm. Dr. Jastrow sees in verses 7-9 a clear allusion to the sin of the golden calf. Nay more, he finds even a verbal citation of the prayer of Moses uttered on that occasion. "Turn from thy fierce wrath, and repent of this evil against thy people," said Moses (Exodus xxxii. 12) "Turn O Lord, to my people, and have compassion on thy servants," says the author of the Ninetieth Psalm. But where? In verse 13, according to Dr. Jastrow, who renders ער מתי not by "how long"—which indeed gives a strained sense—but by "my people or men."

I must find space for one other clever, if rather far-fetched, point in this brief commentary. The word כן in verse 12, Dr. Jastrow renders *basis*, and takes למנות as a noun, not a verb, thus:—"Teach us the basis of the allotted portion of our days." This is extremely ingenious.

Among the latest publications of J. Kauffmann, Frankfurt, are (1) Lederer "Hebr. und Chald. Abbreviaturen" occurring in the Talmud and later Jewish books. These are explained and translated into German. The price is one mark. (2) Dr. Lewinsky's address on the 225th anniversary of the establishment of the Chevra-Kadisha in Hildesheim. This must be one of the oldest Jewish societies extant.

Dr. Adler's paper on the Shechita question has appeared in German, either in part or in full, in most of the Jewish Continental newspapers.

Dr. Steinthal's reminiscences in the *Allgemeine Zeitung* for December 29th, are full of interest. He gives a long account of his youthful training in Dessau, in the Franz-Schule.

The sixteenth part of Winter and Wünsches' "Die jüdische Litteratur seit Abschluss des Kanons" (Trier, Sigmund Mayer, 1893) contains Dr. Lewin's treatment of the historical and the geographical and travel history of the Jews. The extract given from Samuel Usque's "Comfort for the Trials of Israel" (Ferara 1553) deals with England. The whole of this new part is especially valuable, and everyone will be grateful to the editors and the compiler alike.

The same publishers have issued "Zwei Reden über den Talmud." These were delivered by Rabbiner Dr. Eschelbacher, in the Bruchsal Synagogue. The lectures are said to be very good.

A new edition of some of Theodor Benfey's writings is appearing in Berlin (A. Bezzenberger). The parts already published are Miscellaneous Essays, Discussions of Märchen, Philological Essays, Studies in Sanskrit.

Mr. Zangwill is making progress with his new novel, intended for Mr. Jerome's weekly journal *To-Day*. Mr. Zangwill's tale will be found to deal with quite a fresh range of ideas; there will be no Jewish interest in it. I have no right to reveal more, but the earlier scenes of the novel will be placed in one of the English colonies.

I. A.

DALSTON SYNAGOGUE.

On Saturday last the Chief Rabbi, despite the inclemency of the weather, visited and preached in the Dalston Synagogue. At the close of the service the opportunity was taken of asking him to present a testimonial to the Rev. M. Hyamson, B.A., forwarded by his former congregation at Bristol.

The testimonial is engrossed on vellum, illuminated, and couched in the following terms:

To the Rev. M. Hyamson.

Reverend and Dear Sir,

On behalf of the Bristol Hebrew Congregation, we testify our hearty appreciation of the very valuable Services you have rendered us during your Ministry in Bristol, and cordially thank you for the many kind and thoughtful actions shown by you to our Poor, which are still gratefully remembered. We hope that your Ministry in London will be crowned with equal success.

Henry Simmons, President.
Samuel Platnauer, Vice-President.
J. S. Platnauer, Hon. Secretary.

December, 1893.

The Chief Rabbi, in felicitous terms, congratulated Mr. Hyamson on the abiding affection he had secured for himself in the hearts and memories of his former flock, bore testimony to the zealous loyalty he had always evinced towards traditional Judaism, and expressed confidence that his ministry would be rich in beneficent results to his present congregation and the community at large.

The Rev. M. Hyamson, in reply, thanked the Chief Rabbi for the very encouraging words with which he had accompanied the presentation of the testimonial. He could never forget how much he owed to the lessons he had received from the Chief Rabbi's lips during the years that he had enjoyed the privilege of being his pupil, and to the example of devotion to duty consistently set by the ecclesiastical head to all under his jurisdiction. Finally, referring to the two principal branches of a Jewish minister's activity—*Talmud Torah* and *Gemiluth Chasadim*—the speaker suggested the formation, on the one hand, of a weekly class for the study of Hebrew literature, which he offered to teach, provided a few gentlemen intimated their willingness to join; and, on the other, earnestly requested the members of his congregation to assist him in much needed work among the East End poor.

Dr. Kahn's Institute, Brussels.—A correspondent writes: So many members of the community have been educated by Dr. Kahn, of Brussels, that the boarding-school, over which he has presided for thirty-four years, is almost a household word among English Jews. The approaching retirement of Dr. Kahn, after so well-spent a career, is, therefore, in a sense, an event of communal significance. For English Jews it will have a special interest, inasmuch as his place is to be taken by Dr. J. Heinemann. Dr. Heinemann is a well-known figure in the London community. During the twenty-one years he has been engaged, privately and publicly, as a teacher of Hebrew and German, many hundreds of Jewish boys and girls must have passed through his hands. The private teacher of Hebrew and Religion is gradually becoming extinct among us. A quarter of a century ago he was all the vogue, and the influence for good or ill he exercised on his pupils was immense. Nowadays, such training is given publicly in the synagogue class. In this capacity also Dr. Heinemann has laboured. The Hampstead Congregational Classes were under his direction until they were taken over by the Rev. A. A. Green. Since then he has been one of the teachers at the Berkeley Street Religion Classes. He has also had charge of the Hebrew and German instruction at the Regent Street Polytechnic, and at one time taught at University College School. The painstaking care with which Dr. Heinemann has discharged his duties have earned him hosts of friends, who have nothing but good wishes for their former teacher in the new sphere on which he is about to enter.

"SONG OF SONGS."

Dr. M. Friedländer read a paper on the "Song of Songs" at a meeting of the Jews' College Literary Society, on Sunday evening. The Rev. Dr. Löwy presided, and before the reading of the paper he received a hearty vote of congratulation, moved by Dr. Friedländer and seconded by the Rev. Dr. Gaster, on the distinction recently conferred upon him by St. Andrew's University.

Dr. Friedländer said: Critics have attempted to impugn Solomon's claim to the authorship of the book. It is true that the heading does not prove Solomon's authorship, as the words admit of two translations: (1). "The Song of Songs, which is Solomon's," *i.e.*, composed by Solomon, and (2), "which is concerning Solomon." Tradition, however, has decided in favour of Solomon, and the arguments of the critics to the contrary are by no means convincing. They argue that King Solomon could not have composed a song which in praising the constancy, virtue and purity of a simple, plain country maiden, severely censures, as it were, the life at his own Court. But why not? Is his experience of the selfishness, vanity and fickleness of the inmates of a harem not sufficient cause for giving expression to his admiration of virtue and simplicity? Another argument is this: The Song was not composed in the days of Solomon, because it contains many rare words and constructions that betray a Chaldean origin, and could only have been introduced into the Hebrew language at a later period about the time of the Babylonian exile, when the Israelites had come into contact with the Chaldeans. We must, however, bear in mind that the principal speaker in the Song is Shulamith, who lives in a village in the North of Palestine in the neighbourhood of various Aramean tribes, and that the Israelites, especially those in the North, had been in contact with them from the earliest days. This fact sufficiently explains the presence of seemingly Aramean or Chaldaic words and phrases. According to Graetz, the author of *Shir ha-shirim* lived about half a century before the Maccabæan wars, on account of the presence of such Persian and Greek words, as could only have become known to the Jews in Palestine long after their return from Babylon. But of these words, as has been shown by Delitzsch, some have a genuine Hebrew origin, others may have been introduced together with the objects they designate, long before the Babylonian exile. A certain similarity has also been noticed between the poems of the Greek poet Theocritos and our Song. This similarity has been explained on the one hand by the assumption that the Greek poet, while in Alexandria, became acquainted with the Greek version of the Scriptures; on the other hand, that the Jewish poet had a knowledge of Theocritos. But a closer examination of the passages referred to leads to the conclusion that the similarity is of a very imperfect character, and concerns only such ideas or phrases as would naturally occur to two authors on the genuine love of a shepherd and his beloved. There is nothing in the book that does ~~not~~ fully agree with the special conditions of the people in the time of the Kings, Solomon included. There is, if not a direct proof, certainly good indirect evidence, that the Song had been composed before King Omri laid the foundation of Samaria. To the mind of a poet, who lived at a later period, when Tirzah had lost its importance and perhaps its existence, it would hardly have occurred to mention Tirzah together with Jerusalem as types of beautiful cities. Since the earliest days this Song formed the subject of controversy. According to tradition, the Men of Hezekiah who collected the proverbs, words and Songs of Solomon, had certain doubts as to the sacred character of this wise king's writings. They were, however, content with giving expression to their doubts, and left the question undecided. About three centuries later, the Men of the Great Synagogue were again engaged in examining the books, and decided that they should form part of the holy writings. The wisdom of the rule "Be slow in judgment," laid down by the Men of the Great Synagogue, is illustrated in Aboth di-Rabbi Nathan by this very instance; the Men of Hezekiah acted wisely in not following their first impulse to condemn the writings of Solomon as unfit for admission into the Scriptures, but rather suspended their judgment, and thus saved the book from being lost. What was the cause of this controversy? The erotic charater of the book; it was considered strange that lovesongs should form part of our sacred literature. The figurative language employed in the Scriptures supplied the means of settling the question. The relation between bride and bridegroom, or husband and wife, represent allegorically the relation between God and Israel. Prophets and poets made frequent use of this allegory, not only in single phrases and verses but in whole chapters. These allegories suggested the idea that *Shir ha-shirim* was likewise an allegory, and the dictum of Rabbi Akiba, "all other songs of the Bible are holy, but the Song of Songs is most holy," was, therefore, applied to the allegorical interpretation of the Song. It was even considered a sin to read the book in its literal sense. "He who reads any section of it as a common song forfeits his share in the bliss of future life." Hence the advice given by some of the Rabbis, to read the Song only on special occasions, *e.g.*, Passover, or between Passover and Pentecost, when the Jewish reader would naturally be inclined to think of the allegorical interpretation, the relation between God and Israel, as shown in Israel's past history. In a MS., presented by Mr. M. Adler, which contains a fragment of a philosophical commentary on the Song, the reading of *Shir ha-shirim* is counted among the things which were originally permitted, but were prohibited in course of time. The idea that the Song is an allegory has taken a deep root in our literature. In our liturgy the Piyutim abound in words and phrases from *Shir ha-shirim* employed in a figurative sense. As regards the ancient versions the author of the book in the LXX., may have had an allegorical interpretation in his mind when he translated דודיך *οι μαστοι* even in such passages as I. 2, in which a male person is addressed. The Targum, the Chaldaic paraphrase, represents King Solomon as describing, in a prophetic spirit, the past, the present and the future of Israel. The Midrashim deal with the Song in a similar way, but with less methodical application. Succeeding commentators accepted as a matter of fact the theory that the Song was an allegory. Ibn Ezra finds in the Song the history of the chosen people from Abraham to the Messiah. Others, such as Rashi, interpret it as the expression of Israel's unshaken faith in God. To others, who wrote in a homiletical style, the Song seems to contain a controversy between the Israelite and the non-Israelite, who now entices, now forces, the former to abandon his religion. Commentators of a philosophical turn of mind consider the Song as an exposition of psychology, and explain it to contain a discussion between the active intellect, the soul of man and his body. However interesting, ingenious, instructive and edifying such interpretations may be, there is no necessity for abandoning the literal interpretation on account of the erotic character of the book. In defence of the allegory, it may be said that the style suggests such interpretations. It abounds in strange comparisons and bold similes. The old principle, however, that the literal sense of the words of the text must never be lost sight of, has in modern times found general recognition also with regard to the Song of Songs. There is a great variety of opinions almost on every point. The very title has been made the subject of controversy. What is the meaning of "The Song of Songs?" Does the superscription introduce the text as one continuous composition, or as a collection of a number of different songs? If the latter, are the songs, in their present arrangement, disconnected, or have they been joined by the compiler to an organic whole? The controversy as to the meaning of the superscription is very old, and occurs already in Midrash. According to Renan, the book had another title in ancient days; he believes that the prophet Jeremiah preserved it in XXXIII., 10, when he prophesied that in Jerusalem will yet be heard "the voice of the bridegroom and the voice of the bride." The commentators on *Shir ha-shirim* may be divided into two camps—the unionists and the federationists. The former assume a central idea that combined the various parts with an organic whole, the latter find in it a number of single songs loosely joined together. Most probably the truth lies between the two. On the one hand there are passages which have decidedly the appearance of poems complete in themselves and independent of the contexts (*e.g.* ii. 8-14, iii. 1-5, v. 2-8, viii. 8-10). On the other hand there is a thread that winds around the single flowers and unites them to a beautiful wreath. The first beginning of love that prompted the maiden to give utterance to her longing for her absent friend, grows gradually stronger and reaches its climax in the sentiments expressed in the words, "Set me as a seal upon thine heart" (viii. 6). Herder, foremost among the federationists, severely criticises the attempts made by various commentators to describe the plot of the Song. Goethe likewise believes in the fragmentary character of the book, and expresses his views in much stronger terms even than Herder. The unionists are not united in the description of the central idea, the character of the song and the plot. To some extent they agree, but with numberless variations and modifications, that the burden of the book is the fidelity and the constancy of a maiden in her love for her shepherd friend in spite of the great temptations placed in her way. Graetz, who admits that the teaching of simplicity and morality is the principal aim of the book, finds in it a strong polemical element against the vices of the age. As to the form of the Song there are scholars who consider it as a drama, others describe it as a pastoral poem or a lyric song. Graetz is perhaps right in saying that it is none of these, though it contains characteristics of each. But, said Dr. Friedländer, he did not agree with Graetz's theory that the *Shir ha-shirim* is an epic lovesong spoken by Shulamith alone, who simply narrates what happened between her and her lover. For there are two passages in which she relates her conversation with him and the words he addressed to her, but these passages are distinctly marked as such. In the second portion of his paper Dr. Friedländer gave his theory as to the plot of the poem, showing the integrity of the book and its freedom from interpolations. In conclusion he urged that the words "I am my friend's, and my friend is mine," should be written on the walls of every Jewish home. He was proud to acknowledge that the homes of his coreligionists were built up on this foundation, and that the exceptions were few. He would especially exhort his disciples, past and present, to form friendships, to be true friends to each other, to their teachers, to the institution in which they received their training, and, above all, to their religion.—(Cheers.)

In the discussion which ensued, the Revs. Dr. M. Gaster, Isidore Myers, and Edwin Collins took part.

The Chairman, in his remarks on the paper, expressed his admiration of the æsthetical refinement and tact with which the learned lecturer had treated his difficult and delicate subject. In Dr. Löwy's opinion, there was the secular basis of the Human Love Song on which an allegorical song of Divine Love had been grafted. In this respect the Song of Solomon was an enlargement of the same beautiful theme which is worked out, within the dimensions of a few lines, in Isaiah's "Song of my Beloved," or as it may be termed "The Vineyard Song. The title "Song of Songs" opens up a tantalising vista of many treasures of ancient poems once attributed to Solomon, which have been lost for ever. The language in which the "Song of Songs" was composed shows that the poem belongs to a very late period of our history, when such comparatively recent words as "Shelli" (my own) replaced a more ancient and classical form. Greek and Persian words in that poem point likewise to the lateness of its origin. On the other hand it may be noticed that the charm of Hebrew poetry had not in the least degree lost its sweetness and melodiousness at a time not very far remote from the Maccabæan period. The thrice repeated warning, applied to religion, that "love shall not be forced, but that it shall be a voluntary offering of the heart," is the noblest utterance of Jewish and everlasting toleration.

REV. DR. LOWY ON TARSHISH AND NAVIGATION AMONG THE JEWS.

The Rev. Dr. Löwy delivered a lecture last Tuesday evening at the Society of Biblical Archæology, 37, Great Russell Street, on the above subject, commencing with the second portion of the subjects contained in the heading.

He stated that, although the ancient Jews were mainly an agricultural nation the geographical position of Palestine and the contiguity of some of the tribes of Israel to the Mediterranean Sea, induced the Jewish people to make common cause with their friendly neighbours, the sea-faring Phœnicians. There were two causes, which conduced to render the Jews well-acquainted with navigation on the high seas. Many of them were carried away as captives in their frequent, and often unsuccessful, warfare with more powerful nations. The prisoners of war were forced to serve on land and sea. Allusions to redeemed prisoners, returning from the Islands of the Sea and from the "four corners of the earth," occur in many parts of the Hebrew Scripture and the experiences of the Jews in sea voyages are graphically depicted in the Bible (Psalm 107). Then there were missionary voyages of the Jews for the inculcation of monotheistic teachings. The Jewish missionaries visited many lands across the sea, as is attested in many parts of the prophetic writings. Allusions to a life on the ocean and to the unpleasant experiences of sea-sickness occur in several places in the Scriptures together with magnificent representations of the wondrous sights of mid-ocean. Such descriptions were not borrowed from alien and pagan nations for the simple reason that the admirers of God's marvellous work on the sea are mentioned as coming home from their perilous expeditions and praising God's glory in the midst of their own people. The distribution of the Jews in many sea-girt places of the Gentiles is often mentioned in the Hebrew Bible and bears evidence to the sea-faring habits of many Jewish families; David's conquest of Ezeon-Gaber; the greatest sea-port in Southern Arabia, was followed by other kings, Jewish and non-Jewish, who coveted the possession of that harbour. The history of King Solomon's alliance with the Phœnician King Hiram is given in the Book of Kings. The building of merchantmen in Ezeon-Gaber and the voyages undertaken by the Jewish mariners could not be merely legendary seeing that even in the latter days when the Romans attacked the Jews the latter had numerous ships and seamen on the inland seas. On this subject we find many notices in the works of Josephus and in parts of the New Testament.

With regard to Tarshish Dr. Löwy introduced many highly instructive illustrations to show that the ancient Jews did not originally use the term "Tarshish" with reference to any specified trans-oceanic locality. They did not, at first, employ the word as a proper name, but treated it as an appellation. "Tarshish," etymologically analysed, means "a place of wreck and ruin." "Tarshish" ships were such merchantmen as were determined to be exposed to all risks and perils of shipwreck, the danger being counterbalanced by the chance of making immense profits by the importation of valuable Arabian or even Indian wares. Later on, the name of "Tarshish" appears to have been assigned to various foreign trading places, such as Tartessus, etc. It is difficult to give a fuller outline of such a valuable and original study. The lecture will repay an attentive perusal in the "Proceedings of the Society of Biblical Archæology."

THE GREAT RUSSIAN JEWISH SCULPTOR.

Until recently, Russia had no great sculptor. She had very able, very talented sculptors, but no great one. No one who ever crossed the Anichkov bridge in St. Petersburg could do so without admiring the four magnificent equestrian groups by Baron Klodt, which adorn that place. The powerful equestrian monument in Kiev to Bogdan Chmelnitsky, also the most successful fighter for the religious and political freedom of the Oukraïnien nation, would be still more striking were the original idea of its author—Michael Mikeshin—carried out; such was not the case however, official censorship being against it. The names of Chizhov and Kamensky are not so widely known even in Russia, as those of the two above-mentioned artists, yet Chizhov's peasant-boy trying to mould a duckling of clay, as well as Kamensky's group, representing a young mother, watching with outstretched arms the first unsteady steps of her baby—showed in their authors unusual touch with life, fineness of expression and execution, which made them prominent among many talented sculptors. These four names, as well as some others, which I do not mention here simply because it would carry me too far from my main subject, would certainly do honour to any nation. Yet none of them has created a series of productions which, being deep in design, embodying powerful ideas, would at the same time exhibit something altogether original in the treatment of subjects chosen, something that might be regarded as specifically Russian, and thus would present worthy material for creating a whole new school in sculpture. Strange to say that honour fell to the lot of a member of that race which was so many times persecuted in Russia, and especially during the present reign. The greatest Russian sculptor—and he is living still and is in the apogee of his admirable talent—is a Russian Jew, Antokolsky by name. Born in a Jewish family in Lithuania, he had to struggle a good deal before he got into the Royal Academy of Arts in St Petersburg. Here his first work, exhibited at its yearly exhibition, created quite a sensation. It was both severely censured and greatly admired, as everything always is that varies routine. The high relief exhibited by him represented a group of Jews in a room, flying in terror for their lives before the intruding inquisition. The innovation introduced by the sculptor was the original way in which the group was lighted. The room was supposed to be in the dark, the light being thrown on the running Jews from outside through a door or window in the room. A lamp unseen by the spectator was placed there which produced on the whole high relief a most striking, though unusual effect.

The next production of Antokolsky which attracted the attention of the public to him was the statue of the Tsar John the Terrible. This time there was hardly any division of opinion, the work being executed in the usual way and in life size. The cruel, all-powerful maniac was represented in one of his fits of repentance. Sunk down in his royal arm-chair, his head drooped on his breast, one of his hands convulsively grasping the hand-rail, the other his rosary—his face distorted with horror before what he has gathered from the holy book, now nearly falling down from his knee, and yet with that fearful, iron-pointed staff stuck erect into the floor by his side, with which he stabbed and mutilated so many victims—that was a figure to make one almost shiver. To many thinking people it suggested, I believe, with unusual power, the idea that that man, with his especially impressionable nature and strong emotions, might have been a benefactor to his people had he not been spoiled by unlimited power and the servility of those surrounding him. A spell-bound crowd was always to be seen before that statue at the Academy exhibition.

From that time forward Antokolsky's work and fame progressed with gigantic strides. He settled in Paris, and a number of masterpieces of art succeeded one another: "Christ before Pilatus," "Mephistopheles," "Peter the Great," "Nestor the first Russian annalist," "A blind Christian Girl feeding doves at the entrance of a Catacomb," "The Head of the Crucified Christ," "Yermak the Conquerer of Siberia" (under John the Terrible), "Spinoza," "Sleep" (the head of a dead young woman, a portrait)—such were their subjects.

Last September I happened to be in Paris. Profiting by the happy opportunity that presented itself by my making the pleasant acquaintance of Mr. Antokolsky's pupil (also a Jew), I contrived to get admission to the great artist's studio. The master was absent, and the place presented an almost desolate aspect, many of the unique masterpieces being away at the Chicago Exhibition. Yet there were sufficient specimens in plaster (some of them the original productions of Antokolsky's hand) to enjoy and admire that beautiful and enormous talent and to see its characteristic features. They are essentially characteristic of Russian art in general: idealism in conception and realism in execution; a vivid touch with life, both in choosing and treating the subject. You cannot find among Antokolsky's productions even one dedicated exclusively to beauty of form, say of the human body. He always looks for the soul abiding in that body, nay, more than that, for the part that soul was playing on behalf of humanity. His naked Mephistophiles is ugly, from the point of view of bodily beauty, but he is most beautiful as the embodiment of that ever doubting, ever inquisitive, and so often sneering spirit of scepticism which is living within man, both marring his joys, and pushing him forward. A second-class talent and a less "Russian" one would hardly resist the temptation of giving to the first Russian annalist a most imposing face. But I am sure such an idea never crossed the mind of Antokolsky, because he certainly first of all tried to conceive what a typical monk of the time was, and the kind of one who wrote the "Nestor annals" and then made him as near to real life as he could. And as he *can* do everything, he gave us a mastepiece of art. Nestor seems to be rather short of stature. He is sitting in a plain chair of old oak and writing with his head a little bent on one side, but still erect, that he may keep his writing far from his eyes, as old people, with failing long sight, do. We do not see his eyes, so drooping are his eyelids, but that makes him quite alive. His face is rather insignificant, but typical for a very old Russian monk. The more you look at him the more you realise that he is a dead man, though living. He is his whole monastic life, long distant from the world, of which the events are equally strange to him. Besides, he is not very clever; he is only laborious and methodical. That is why he enters into his chronicle with the same care the acquisition of a new church-lustre by his convent, and a bloody feud between princes which cost thousands of lives and had a decided influence on the future of the nation.

The two spacious rooms of the studio were fairly crowded with work of different kinds, even at the time when I visited it. Lifting up my eyes to some shelves, I beheld several busts of the Russian Imperial Family. The Empress was especially profusely represented, the explanation being that she did not like some of Antokolsky's portraits of her because of the coiffure, and she made him alter them again and again. The well nourished, self satisfied faces of the Tzar and several Grand Dukes were also mustered on the shelves.

Such is the irony of fate. The most talented man living in his line of art has to serve the bitterest persecutor of his race to be enabled to work for his country! It is only on that condition that he may expect his works to find their way to some Russian squares, to the Ermitage, to the Academy and other public galleries, and thus to become the foundation of a real Russian school of sculpture. Once a year, or once in two years, Antokolsky has to be presented to the Tzar to show him some of his new sketches. Sometimes those interviews are tragi-comic, as the Tzar enforces his "ideas" upon the sculptor. The magnificent gigantic statue of Yermák, that great adventurer, presumably a peasant by birth, was originally conceived by its author in bast shoes, the usual covering for the feet worn by the great Russian peasant, and very likely the only ones that Yermák could get on his long expeditions to Siberia. But the Tzar, seeing that, objected. "It is not becoming for a statesman, as Yermák in a sense must be regarded, to wear bast shoes; he must have boots on," he said gravely. And Yermák is now in boots!

FELIX VOLKHOVSKY.

POLITICAL EXILES AT SIBERIAN MINES.

On Monday evening last Mr. George Kennan delivered a most graphic and interesting lecture before a large audience at the Princes' Hall, Piccadilly. Mr. Kennan described his visit to the mines of Kara, in Siberia, which are worked by convicts. The mines are situated about 4,000 miles from St. Petersburg and 1,000 miles from the Pacific. Mr. Kennan, accompanied by Mr. George Frost, visited these mines in the autumn of 1885, and remained there for some five to six months. After a very arduous journey of great sufferings entailed by the intense cold (the temperature being from 14 to 15 degrees below freezing point), they arrived at the mining station of Oost-Kara, and proceeded until they came to the lower part of the mines on the Kara River. On their arrival, they enquired in vain for any hotel or house in which they could be boarded. The Governor of the place, however, received them with great courtesy, and insisted that they should make his house their home. This, of course, was very inconvenient to the travellers, as they would be constantly under espionage; but, having no other choice, they were perforce obliged to accept the proffered hospitality, though it rendered their object of becoming acquainted with the political prisoners and those of the so-called Free Command a matter of great difficulty. In fact, the Governor, though perfectly courteous, never left his guests out of his sight. He accompanied them to the State prison, premising, however, that it was "a most repulsive prison," and so Mr. Kennan found it. The prison was in the form of a square, and each side was about 1,000 feet in length. The cells in which the prisoners were herded together were 20 feet long by seven feet high, each cell being occupied, as a rule by about 29 prisoners. The walls were in a filthy condition, and swarming with vermin. The convicts had no bedclothes of any description, but were forced to sleep on wooden planks, dressed in the clothes they wore by day, and very insufficiently protected against the extreme cold. "No single cubic foot of air ever found its way to the convicts' lungs," said Mr. Kennan, and no doubt one of the consequences of this foul atmosphere is to be found in the "prison consumption" which rages amongst the unhappy prisoners; "Murderers, Burglars, and Politicals" are indiscriminately crowded together. For the first years of their sentence the prisoners wear fetters. After that they were let out on ticket-of-leave, and allowed to inhabit their own little cabins, a band of Cossacks visiting each cabin three times a day, when the convicts have to report themselves. Mr. Kennan found it impossible to interview the "Free Command" until the Governor was at last called away to a neighbouring village on an absence of two days. Mr. Kennan then seized the opportunity to visit the Chief of the Cossacks, and by unbosoming himself freely to that personage, in a most guileless manner, he succeeded in disarming his suspicions. He then paid a first visit to a Miss Armfeldt, a political prisoner, who had been sent to the mines because she was interested in the Revolutionary Party in Russia and had been present when her friends were surprised by the police. All who escaped death in the skirmish which ensued were banished to the mines. Miss Armfeldt received a sentence of 13 years' penal servitude, to be followed by "compulsory colonization" in some town of Siberia. She dwelt in a little cabin with her mother, who had travelled 5,000 miles across the country to share her daughter's sad lot. Miss Armfeldt succeeded in calling together her fellow-convicts of the "Free Command," and they entrusted Mr. Kennan with letters and messages to their dear ones, and related to him the ghastly histories of their lives out there. On the Governor's return, that official expostulated with Mr. Kennan on the course he had adopted in visiting the political prisoners without permission. Mr. Kennan had to explain that it was his only alternative as he could not possibly have visited them in any other way, and permission to do so would never have been granted. He found himself, however, compelled to destroy the letters, &c., with which he had been entrusted, for fear of a search being made amongst his papers. A few years ago the existence of the "Free Command" was put an end to by the Minister of the Interior, who considered that too great a privilege was being extended to convicts. After two years of comparative liberty, the ladies and gentlemen, who had been permitted each to live in his or her poor domicile, were condemned again to be shut up in the foul and pestilential atmosphere of the prison. But this was more than they could bear. One young man shot himself; one hanged himself; one took poison; one woman died mad, and two convicts succumbed to "prison consumption."

Mr. Kennan's lecture was received with the most marked interest, many ladies amongst the audience being moved to tears by the heart-stirring, yet simple narrative.

B. L.

UNDER the title of "A Lion of the Tribe of Judah," the *Westminster Gazette* of Monday contained an interview with Mr. M. Angel at the Jews' Free School, àpropos of his entering on his 55th year of office.

IN an article in last week's *Truth* on the Management of the St. John's Hospital for Diseases of the Skin, warm praise is bestowed on Mr. Lionel H. Lemon, Auditor and Accountant to the Hospital, for his admirable system of keeping the books. Mr Lemon is hon. auditor of several Jewish institutions. Recognition is also made in the article of the assistance given by Mr. Van Praagh, partner in a well known firm of City solicitors and a member of the Board of the Hospital.

LECTURES ON BABYLONIA AND ASSYRIA.—Mr. T. J. Pinches, the eminent Assyriologist, of the British Museum, will deliver a series of lectures on the language and literature of Babylonia and Assyria. As the language of those countries just named throws a flood of light on our own sacred writings, it is to be anticipated that many Jewish students will avail themselves of an opportunity which may not soon recur, and eagerly avail themselves of the instruction which Mr. Pinches is so capable of affording them. We are informed that, as was the case with Mr. Renouf's lectures on Egyptology, no admission fee will be charged by the Society of Biblical Archæology, at whose rooms the course will be held.

TRUE TEMPERANCE.

DR. DRUITT, the greatest connoisseur that ever lived, says: "Civilised man, MUST drink, WILL drink, and OUGHT to drink, but it should be WINE." He recommends Max Greger's Pure Hungarian Red Burgundy as being everything a good Wine ought to be. Price from 24s. per doz. MAX GREGER, Limited, 45, St. Thomas-street London, S.E.—[ADVT.]

THE PROVINCES.

BRADFORD.

The pupils of the Religion School in connection with the synagogue of the Bradford British and Foreign Jews, had their annual winter treat last week. Through the kindness of Mr. Moser, they were enabled to witness an afternoon performance of the Pantomime at the Theatre Royal. Afterwards they enjoyed a substantial tea provided by Mrs. Strauss, at the schoolrooms. Votes of thanks were accorded with cheers to Mr. Moser, the ladies who had sent cakes, fruit and crackers and assisted at the tea, as also to the Rev. Dr. and Mrs. Strauss.

CARDIFF.

In connection with the movement recently set on foot in Cardiff to provide an entertainment for the waifs and strays of the town, Mr. A Cohen, of the Moors, assisted by attending to the wants of fifty of that class, who, after a liberal tea, were driven in an omnibus to the Panopticon.

EDINBURGH.

On Sunday last, Mr. Robert Young, (a Christian gentleman), gave a lecture to the Young Men's Literary Association, on the "Productions of Palestine." The Rev. J. Fürst presided. The lecturer compared the climate and natural products of Palestine with those of South Africa, showing the resemblance between them. Among various articles exhibited during the lecture were the slings and scrip and inkhorn used by the natives of Palestine, also models of the plough, mill, threshing floor, &c. A most interesting exhibit was the remains of a Bible which had belonged to the late Dr. A. Bonar of Glasgow, and which had fallen from that gentleman's pocket into Jacob's Well, near Jerusalem, whilst he was looking down into the well. It was recovered by Dr. Wilson, of Bombay, and brought to this country. It had lain in the well for a period of three years. The lecture, which was most interesting, was listened to attentively by a large audience. Votes of thanks to the lecturer and Chairman brought the meeting to a close.

HULL.

The 13th annual meeting of the Hull Hebrew Board of Guardians, was held last week, Mr. B. S. Jacobs, President, in the chair. Mr. Jacobs, in moving the adoption of the annual report, (which was seconded by Mr. L. H. Bergman, Vice President), made a forcible appeal for further assistance, to meet the great demand upon the Board's funds, and drew the attention of the subscribers to the large number of distressing cases which daily comes before the Board. During the thirteen years of its existence, the Board had been instrumental in assisting upwards of 12,000 deserving applicants. The number of casual poor dealt with and assisted, mainly in cash, during the past year was 699, against 575 in 1892, an increase of 124, at a cost of £47 9s. 6d., the amount for the previous year being £40 8s. 6d. The Board as in the past, recognised a serious demand on their resources in dealing with casuals, but felt convinced that by sending applicants on their way, they relieved the town of a burden which would become more difficult and costly to deal with if other means were adopted. Accordingly, in 338 cases ship and railway fares had been paid, amounting to £66 1s. 2d., against 546 cases at a cost of £119 0s. 5d. last year, a marked diminution in numbers. That sum, however, did not include a considerable amount expended by the hon. relieving officer in providing food and lodgings for deserving casuals and their wives and families (when such accompanied them) during the interim, whilst awaiting funds and passage tickets from the Board. The special relief given during the Passover festivals was £38 15s. as compared with £31 15s. 8d. the preceding year. The Board deplored that, owing to the entire lack of funds, it had been debarred from granting the usual winter relief. The number of resident poor relieved in cash during the past year was 832, at a cost of £99 1s. 6d., as against 702, at a cost of £79 45s, thus verifying the intentions of the Board with regard to these applicants. The report was adopted. Votes of thanks were passed to the officers of the Board, the Wardens of the congregation, and the hon. relieving officer. A special vote of thanks was accorded to the medical charities for the kind and generous manner in which they had dealt with cases recommended by the Board. The retiring Guardians, Messrs. Bergman, Casril, M. Casril, Gerson, Magner, Gosschalk, and Alper, were re-elected; and the meeting concluded with a vote of thanks to the Chairman.

The members of the Hull Hebrew Board of Guardians held their first monthly meeting this week in the Synagogue Vestry, when the following officers were unanimously elected for the ensuing year: Mr. B. S. Jacobs, President; Messrs. J. Magner and B. J. Barnard, Vice-Presidents; Mr. J. H. Barnett, Treasurer; Mr. S. Gerson, Hon. Secretary; Councillor Feldman kindly consented to act as Hon. Relieving Officer. A hearty vote of thanks was passed to Sir H. S. King, M.P., for his generous and seasonable gift of three hundred bags of coal for the Jewish poor.

On Sunday last a meeting was held in connection with the Old Congregation to take into consideration the circular issued by the Rev. E. Pearlson, calling attention to the dormant condition of the Chevra Kedisha, and urging the necessity of reorganising the same. Mr. Councillor Feldman, President of the Congregation, occupied the chair. After speeches by the Chairman, Messrs. L. H. Bergman, J. Alper, the venerable "Rosh Hakkohol," M. Shafers, the Revs. E. Pearlson and I. A. Levy, the meeting proceeded to the election of officers. Several members expressed their high sense of appreciation of the admirable manner in which Mr. Lipinski had voluntarily, and almost singly, carried out the arduous and important duties. The following accepted office: Mr. Max Magner, President, Mr. M. Lipinski, Gabbay, Mr. Louis Holt, Treasurer, and Mr. Adolf Wolff, Hon. Secretary.

LIVERPOOL.

At the opening concert of the Jewish Working Men's Club, 11, Low Hill, an excellent performance was given by the following artistes: Herr Block, Harry Ravenscroft, Tom Debelle, Jack Mansell, Tom Neil, Professor Travis, Valentine's Sketch Combination, and Lady Dunnen Browne. Mr. David W. Jacobs accompanied. During the interval, the Chairman, Mr. Arthur L. Jacobs spoke on the need of such a club in Liverpool, and mentioned that the result had far exceeded the expectations of the Committee. The concert room was filled to excess, and many people had to be turned away.—At a concert given at the Liverpool Jewish Workmen's Club last Sunday, the following gave their services: Sisters Levy, Messrs. J. Morris, L. Allen, P. De Frece, A. L. Jacobs, S. Mack, D. W. Jacobs, T. Gluck and H. Sherrock. On Monday evening a concert was given by Mr. J. Burton's Weird Minstrel Troupe.

The Science and Art Department has again awarded the mark "Excellent" to to the Boy's Hebrew Schools as the result of the drawing examination. This is the third year in succession that this honour has been gained.

Mr. Myer Kaiser, of the Liverpool Hebrew Schools, is this year's winner of the championship of the Liverpool Chess Club. Eight gentlemen competed for this honour. Mr. Kaizer won five games, drew one, and lost one. Amongst those vanquished were such well-known players as the Rev. John Owen and Mr. Cairns. The last and deciding game was played against Mr. Antony Dod, and contained 84 moves, which lasted seven hours, and finally ended in a draw. All the games, with full notes, were published in the *Liverpool Weekly Mercury*.

MANCHESTER.

Mr. E. Harris, M.A., officiated, and gave an address upon the Sedrah of the week at the Women's Services on Sabbath last.

Under the auspices of the Ladies' Visiting Association, a concert arranged by Mesdames Salamon and I. A. Isaacs was given at the Jews' School on Saturday evening last, to the girls attending the Social Gatherings. The chair was occupied by the Rev. Dr. B. Salomon, and the following rendered their services: Mesdames Isaacs, Laski and Valentine, Misses Israel and Temple, Messrs. Benoliel, Brown, Frankenstein, Koppel, Laski and Stokes, and Master Eddie Isaacs. A farce called "April Fools" was cleverly acted by Messrs. Adler, Goldstone and Susman.

At the Jewish Working Men's Club on Sunday, an address on the "The Nationalisation of the Land, if Compensation were paid to the Present Holders," was delivered by Mr. H. M. Benoliel. In the discussion, the Rev. H. Levin, Messrs. M. Cohen, G. Danziger, N. H. Harris, Marks Harris, Lustgarten, Goldstone and Abramovitz took part. Mr. S. Weingold was in the chair.

A concert kindly organised by the Brothers Zicree was given at the Jewish Working Men's Club on Sunday last before a crowded and appreciative audience. Messrs. H. Ansdale, T. Carrol, Frank Doyle, N. Johnson, T. Lloyd, Halcroft, Halkeld, H. Wood, J. Nicoli, R. Zicree, and Miss S. Zicree gave their services.

The annual general meeting of the seat purchasers and members of the Manchester New Synagogue and Beth Hamidrash, was held on Saturday evening last, Mr. I. Goodman, Vice-President, in the chair. The balance-sheet, which was unanimously passed, showed a satisfactory financial year, and the Committee had been enabled to make a considerable reduction of the liabilities of the congregation. The following Officers and Committee were then elected for the ensuing year. The retiring Vice-President, Mr. Isaac Goodman, and the retiring Treasurer, Mr. H. Kauffman both withdrew from candidature). Vice-President, Mr. Samuel Rosenthal; Warden, Mr. Gershon Shaffer (re-elected by acclamation); Treasurer, (two of the three candidates having withdrawn, Mr. Samuel Clapp elected by acclamation. The same occurred in the case of the Warden of the Beth-Hamidrash, for which post Mr. Joseph Gordon was elected. Committee: Messrs. J. Massel, A. Isaacs, S. Latter, A. Harris, Casper Cohen, Mark Woodman, M. Norm, C. Cashelson, I. Ginsberg, J. Taylor, I. Goldblum and A. Libstein; Council of Founder's Representatives: Messrs. J. Shaffer, H. Wolfe, I. Blumberg and M. Steinart: Warden of the Mishnah Society, Mr. H. Deutsch. A vote of thanks was passed to the Finance Committee, consisting of the following gentlemen, for their valuable services last year: Messrs. N. Finklestone, S. Tumim, I. Blumberg, Jno. Levi, G. Shaffer, A. Price, H. Wolfe, I. Rosencloom, J. Goodman, M. Brodie, S. Claff, M. Libovich and S. Rosenbaum.

MERTHYR.

On Saturday and Sunday last the Rev. H. Silverblatt, of Manchester, delivered two sermons in the Merthyr Synagogue. He spoke in the highest terms of praise of the various societies that have been established of late in this congregation, and laid particular stress on the Philanthropic Society.

NEWCASTLE-ON-TYNE.

The members of the Hebrew Burial Society held their annual dinner on Sunday last at the residence of Mr. L. Abrahams, Blandford Street, who kindly granted the use of his rooms for the occasion. The gathering was very largely attended, and was one of the most successful held under the auspices of the society, reflecting great credit upon Mr. and Mrs. Abrahams for their kind services. It is gratifying to state that the society is well supported, for, although the contributions per member are very small, and the demands upon its funds are occasionally large, it has always been able to place a satisfactory balance-sheet before its members. Mr. M. Jacobs was elected President for the ensuing year; Mr. G. Franks, Vice-President; Mr. M. Falk, Treasurer; Mr. L. Cohen, Hon. Secretary; and Messrs. M. Joseph, A. Solomon and M. Freeman, Auditors.

Sunday last, the widow of the late Mr. Jacob Davis presented in memory of her husband a valuable set of silver bells for the Scrolls of the Law. They are of filigree work, and are remarkably handsome. Mr. J. H. Bernstone, in thanking her in the name of the congregation, expressed pleasure at the interest taken by Mrs. Diana Davis in the congregational welfare. Mr. Aaron Merkel has recently presented the congregation with a silver yad.

SHEFFIELD.

The citizens of Sheffield took an opportunity of showing their respect and esteem to Mr. H. L. Brown, on the occasion of the marriage of his daughter, Ray, to Mr. Henry Sacke, of Johannesburg. Hundreds attended the ceremony in the Cutler's Hall. The Rev. S. Singer, assisted by the Rev. H. Davids (of London, formerly Reader at Sheffield) officiated, and made a deep impression on all present by the fervent address he delivered to the young couple. Covers were laid for 150 at the dinner. The Mayor, in responding to the toast of his health, expressed the opinion that the Rev. Mr. Singer's address to the couple at the ceremony should be published *in extenso*, and used at every marriage.

The Chief Rabbi has sent a cheque for ten pounds as a grant towards the school presided over by the Rev. A. Chaikin.

SWANSEA.

The Rev. Philip Wolters recently delivered a lecture before the Shaftesbury Debating Society, on "The place of man in nature." The lecture was received with much attention.

[Correspondents are reminded that reports for current week's issue must reach us not later than by *first post* Wednesday Morning.]

FOREIGN AND COLONIAL NEWS.

AUSTRIA-HUNGARY.

The French Académie des Inscriptions et Belles Lettres has elected Professor Hofrath Dr. Theodor Gomperz, of Vienna, a Foreign Member. This distinction has given the utmost satisfaction in learned circles.

The Jewish community of Debreczin has made a grant of 2,000 crowns to the new Protestant University which is to be formed there.

FRANCE.

M. Alfred Neymarck has been elected President of the Statistical Society of Paris.

At Versailles, M. Leopold Cerf has been elected President of the Tribunal of Commerce. As was the case lately in a similar election at Avignon, he was opposed because he was a Jew, but the election was all but unanimous.

GERMANY.

The Jewish community of Cologne is contemplating the erection of a new synagogue, with which schoolrooms are to be connected. The money in hand for that purpose is £15,000. Matters have already advanced so far that the Board has issued a notice inviting designs for the building. But the competition is limited to German architects. Three prizes are offered for the best plans, one of £180, one of £85, and one of £50.

Anti-Jewish excesses are again the order of the day at Kolin. Their origin was an absurd rumour that the Jews had committed a ritual murder, the alleged victim being a Christian servant. In spite of the presence of a military force, the Jewish inhabitants continue to be the subjects of vile insults. A number of the rioters have been arrested.

RUSSIA.

The issue of the Hebrew daily paper, *Hamelitz*, of St. Petersburg, has been suspended for nearly two months. In a flysheet issued by the proprietors, and signed by Herr Joseph Zederbaum, eldest son of the late Editor, it is announced that the paper is to be transferred to other hands. The new Editor will be Herr L. Rabinowitz, who, for no apparent reason, styles himself "a Jew."

THE LATE REV. MARCUS HAINES.

On Sunday last a Service in memory of the late Rev. Marcus Haines was held at the South East London Synagogue, the establishment of which he so largely aided by his advocacy, and, notwithstanding the very severe weather, it was attended by a goodly congregation of ladies and gentlemen. The Ark and reading desk were draped in black, and other tokens of mourning were not wanting. The Rev. N. Goldston officiated, and the service, besides the ordinary afternoon and evening prayers, included Psalm xvi., and appropriate Scriptural texts.

By special invitation of the Wardens, the Rev. H. GOLLANCZ, M.A., preached the sermon. After passing references to the death of Dr. Jellinek and to the circumstanee that that day was the anniversary of the death of the late Chief Rabbi, Mr. Gollancz proceeded to the mournful event to which the thoughts of the South East London Congregation were directed. Mr. Gollancz said:—The source of your sorrow lies specially in the recollection of the important part he took in the founding of this synagogue and schools, in the zeal and practical interest he evinced in helping the residents of this district to establish a House of Prayer where they might join in solemn praise and petition to the God of old, where they might hear the Word of God rehearsed and expounded, the beauties and duties of our holy faith unfolded. How vital for Judaism that, particularly in districts such as these, far removed as they are from the bulk of the Jewish population, there should be adequate synagogue accommodation with a service conducted in such wise as to uphold, aye, enhance, the dignity of Judaism. After the opening of the New West End Synagogue, I well remember in how affecting and effective manner he gave expression to the solemn portions of the Prayer Book, riveting the attention of the worshippers, and rousing them to realise the solemnity of the occasion. The Psalmody Class in connection with the synagogue is another evidence of the desire on his part to render the Service of the Synagogue one of the means of elevating men's minds, and leading them to the contemplation of what is best and holiest in life. Our departed brother took his share too in the work of the Visiting Committee of the United Synagogue; first as a visitor to the Brompton Hospital, then as Visitor to the Jewish prisoners, whom it was his task to solace amid their present condition, and to point out the prospect of a better future when their term of punishment for past errors shall have come to an end. His heart, moreover, was with the children of the community, for by personal effort he furthered the invaluable movement known as the Children's Country Holiday Fund. It is impossible for me to dwell upon those little, yet important deeds of kindness, which I am sure every minister is called upon to perform, and which I am informed our departed friend was always glad to carry out. It is only right that such acts should be known but dimly to the outer world; the publicity of such deeds of charity and kindness would taint the nature of the act, and destroy its value as far as the doer is concerned. Our critics (would they were always honest ones) are ever busy in traducing the Jewish name and rousing a feeling hostile to us. How indispensable, therefore, that wherever Jews reside in sufficient numbers, they should be made acquainted publicly and in common with what Judaism is and what it demands of us; and how praiseworthy the efforts of those who labour in the sacred task of providing opportunities for the acquisition of that knowledge. But our lamented colleague and friend has deserved well of you, not so much even for this synagogue which he helped to found but for the schools in which the Jewish children of this district are taught the principles of our holy religion and the sacred language and history of the Bible. A sad day, indeed it would be for the Jewish people when its communities shall be lacking in efficient schools to educate the rising generation in that specific knowledge which belongs to the Jews. Our Sages themselves assert that Jerusalem was only destroyed, when there ceased to exist in the city due provision for the instruction of the youth of the community. One such act, therefore, as that of helping to found a synagogue and school for the advantage of one's brethren, is sufficient to give a colouring to one's career, and to lend a sort of immortality to one's memory. I understand that it is your intention to perpetuate the memory of our lamented friend among the inhabitants of this district, and at the same time to give practical shape to your feelings of gratitude for the valuable services he once rendered you, by founding a Marcus Haines Memorial Prize for the pupils of the Religion Classes. I am sure there could be no better way of keeping his memory ever fresh among you—no tribute could assume a form more pleasing and comforting to those whom he has left to bewail his loss—nothing could better advance the object he had at heart in co-operating with you in your sacred work, than such a memorial prize, to be competed for by the pupils of your classes. But in paying this tribute to the memory of Marcus Haines in the special sense, that is, as far as it affects your congregation, I cannot omit to refer to the relation in which he stood to his own immediate congregation. Among his own congregation he will be remembered as an officer who identified himself heart and soul with its interests, and uniformly worked for its advancement and progress with conscientiousness and devotion. As a Precentor he will doubtless be missed as a connecting link between the present and the past, on account of the rare manner in which specially on the most sacred days of the Jewish year, he rendered the melodies of our Liturgy, so suggestive and familiar to the oldest members of the community. At moments such as these, the soul of man is engaged in serious contemplation. It realises to the full (but alas the impression is too fleeting), the finiteness of human existence and the necessity for our strengthening and lengthening that existence by the exercise of good and useful work. When the solemn call comes unto us, may we depart this world assured of the approving smile of Heaven; assured of the verdict of our fellow-men on earth; comforted with the thought that there is an immortality in this world, as we hope for immortality in a world beyond the grave; for "to live in hearts we leave behind, is not to die."

Mr. Gollancz concluded with a solemn prayer, at the conclusion of which memorial offerings were announced. *Adon Olam* was sung at the end, to the chant associated with the Day of Atonement.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected COCOA, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled—"JAMES EPPS & CO., Homœopathic Chemists, London." Also Makers of Epps's Cocoaine or Nib-Extract: Tea-like.—[ADVT.]

FOR more than half a century DR. LOCOCK'S PULMONIC WAFERS have been the most successful and reliable remedy for ASTHMA, CONSUMPTION, BRONCHITIS, SORE THROATS, COLDS, COUGHS, and all disorders of the Chest and Lungs. No other medicine cures so quickly, safely, and pleasantly. Sold by all Druggists at 1/1½ and 2/9 per box.—[ADVT.]

"FOR THE BLOOD IS THE LIFE."—Clarke's World-famed blood Mixture warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, Pimples and Sores of all kinds its effects are marvellous. Thousands of testimonials. In bottles 2/9 and 11/- each, of all chemists. Ask for Clarke's Blood Mixture and do not be persuaded to take an imitation.—[ADVT.]

HIGHBURY GRAMMAR SCHOOL.
103, GROSVENOR ROAD, N.
PRINCIPAL - - - - MR. A. KENNER, M.A.

This School will be OPENED on JANUARY 9th. Jewish Boys will be enabled to receive a High-Class Secular Education combined with a Sound Hebrew and Religious training. Pupils will be PREPARED for the PUBLIC SCHOOLS and the various Public Examinations. References permitted to the Chief Rabbi, Dr. Friedländer, Israel Abrahams, Esq., M.A., and others. Special Sunday Classes will be established for Hebrew and Religious Instruction, to meet the convenience of Boys who attend other Schools.

All communications to be Addressed to the Principal, 16, Beresford Road, N., or to the School.

"EXCELLENT—OF GREAT VALUE." Lancet, June 15, 1889.

PEPTONIZED COCOA [PATENT] & MILK

Most Delicious, Nutritious & requiring no digestive effort.

Tins 2/6. Half-Tins (Samples) 1/6.

SAVORY & MOORE, LONDON.

LUNG "I have much pleasure in certifying that your LUNG TONIC is a most valuable remedy in cases for which it is recommended. I have given it a place in my surgery, have prescribed it in several cases, and can thoroughly recommend it. You are at liberty to use my name.—JOHN GREEN, M.R.C.S.L." TONIC

SAVE YOUR LIVES BY TAKING

Owbridge's Lung Tonic.

THE MIGHTY HEALER.

Have you a Cough? A dose will relieve it.
Have you a Cold? A dose at bedtime will remove it.

Prepared by W. OWBRIDGE, *Chemists, Hull.*
Sold in Bottles 1s. 1½d., 2s 9d., 4s. 6d., and 11s., by all Chemists and Patent Medicine Vendors. Wholesale of all London and Provincial Houses.
(Registered.)

Not That Way Now.

People used to take plain cod liver oil for coughs, colds, throat and lung troubles only after other remedies had been tried and found wanting.

Scott's Emulsion

is the modern idea of cod liver oil, *the first* instead of *a final resort,* when such ailments appear. The fish-fat taste is removed and the oil itself is partly digested before taken into the stomach.

Prepared by Scott & Bowne, Ltd., London.
Sold by all Chemists and Vendors of Medicine at 2/6 and 4/6.

SALE BY AUCTION.

Tuesday next.—Peremptory Sale.—At the low upset price of £1,550.—No. 153, Maida-vale (corner of Elgin-avenue), a desirable detached FAMILY RESIDENCE, with nice garden and capital stabling, held for an unexpired term of nearly 40 years at the very moderate ground rent of £2 per annum. The house is very light, airy, and convenient, and large sums have been expended in sanitary and other improvements.

MESSRS. E. and H. LUMLEY will SELL by AUCTION, at the Mart, E.C., on TUESDAY next, January 16th, at 2, the attractive long leasehold residence, with stabling, garden, &c., as briefly described above, with possession. Particulars and conditions of sale to be had of R. Newlett, Esq., Solicitor, 31, Essex-street, Strand, or of Lumley's, Land Agents and Auctioneers, St. James's House, 22, St. James's-street, S.W.

A GENTLEMAN has a few newly-built stone HOUSES TO SELL, in Palestine. Plans can be seen in London. Address 4,117, Jewish Chronicle office.

MASSAGE, Medical Rubbing, Electricity, Chiropody.—Professional Masseur, etc. (National Hospital for the Paralysed and Epileptic Certificate), receives and visits patients.—A. Reckin, 3, Gordon-terrace, Dyne-road, Brondesbury, N.W., and at 124, Regent-street, W.

BONN'S HOTEL AND KOSHER RESTAURANT,

12, GREAT PRESCOT STREET, E.
(Within a few minutes' walk of Aldgate Station).

DINNERS SERVED DAILY FROM 12 O'CLOCK.
Specially low rates for Regular Diners.

BONN'S MAGNIFICENT SUITE OF ROOMS

FOR
WEDDINGS, CONFIRMATIONS, BALLS
AND
GENERAL ENTERTAINMENTS.

2, Wentworth Street, Aldgate, E.

Mr. J. Bonn still continues to supply his well-known Confeceionery, and to Cater in his unrivalled manner.

WEDDING BREAKFASTS, DEJEUNERS, &c., &c.
Plate, China, Glass, Cutlery, &c., on hire.
ALL ORDERS BY POST RECEIVE PUNCTUAL ATTENTION.

BY PERMISSION OF THE ECCLESIASTICAL AUTHORITIES.

L. A. BRITTON AND SONS.

26 & 27, DUKE STREET, ALDGATE, E.C.

Noted for the Finest Cooking and Salad OILS and High Class PROVISIONS only.

(TWO MINUTES' WALK FROM ALL CITY STATIONS.)

Carts to all parts of London and Suburbs Daily.
DELIVERY FREE.

SOLE AGENT FOR Dr. PAPILSKY'S כשר MEAT EXTRACT SUITABLE FOR HOUSEKEEPERS, TRAVELLERS, FOR CONVALESCENTS AND INVALIDS.
SMOKED SALMON, DUTCH HERRINGS, English and Dutch Cucumbers and Spanish Olives packed and warranted to keep in any climate.
SHIPPING AND COUNTRY ORDERS RECEIVE SPECIAL AND PROMPT ATTENTION

PATRONIZED BY THE CHIEF RABBI, DR. HERMAN ADLER.

COOKS & CONFECTIONERS.

Contractors for Weddings, Breakfasts, Banquets, Suppers, Receptions, &c.

Menus & Estimates forwarded per return of post.

CARTS TO ALL PARTS OF LONDON DAILY.

DELIVERY FREE.

I. SILVER & SON,

15, DUKE STREET, ALDGATE, E.

P. SILVERSTONE & SON,

HIGH CLASS TAILORS,

288, Upper Street, Islington, N.,
AND
149, Commercial St., Bishopsgate, E.

ALL GARMENTS EXECUTED ON OUR OWN PREMISES.
STYLE AND FIT GUARANTEED.

PATTERNS sent on APPLICATION.

Orders by Post Receive Prompt Attention.
NO "SCHATNEZ" USED, IF REQUIRED.

I. L. WOLFSBERGEN,

BUTCHER AND POULTERER,
10, FERNTOWER ROAD, N.,

I. L. W. begs to inform his Friends and the Public, that having taken over the above Business, hopes, that by obtainining the Best Article for Cash, he will still be able to retain their kind patronage in the future, as he has in the past.

ALL MEAT AND POULTRY

Of the Best Quality only.

Smoked and Salted Beef, and Tongues always on hand.
Families waited on Daily.

Note the Address—
10, FERNTOWER ROAD, CANONBURY, N.

BARKSTON HALL,

BARKSTON GARDENS, SOUTH KENSINGTON, S.W.

Magnificently Furnished and elegantly appointed

RESIDENTIAL HOTEL,

Patronised by the Elite of Society.

100 Apartments, including Ball Room, (Polished Pine Floor), Billiard Room (Full-sized Table), Smoking, Dining, and Two Drawing and Private Suites. Lighted throughout by Electricity. An Americin Elevator. Night Porter, Stabling. Aristocratic Position. Within easy drive of all West End Places of Amusement. South Aspect. Ornamental Gardens. A 1 Cuisine, Service, Wines, &c., &c. Table d'Hote at Separate Tables. Refined Society. Frequent Dances and other Entertainments. Special Terms to Families and for Permanency.

Terms, en Pension, Moderate and Inclusive. Inspection Invited.

ALL COMMUNICATIONS TO THE SECRETARY.

JEWISH CUISINE, can be OBTAINED by ARRANGEMENT.

SOUTHPORT.

WINTER AND SUMMER RESORT.

High Class Jewish Boarding Establishment, Sorrento 12, Knowsley Road (Promenade Extension). Charmingly Situated. EXCELLENT CUISINE. Tariff on Application.
Address Mrs. LAMBERT, Proprietress.

TAN-Y-VEL,
54, Cambridge Avenue,
KILBURN.

BOARD AND RESIDENCE.

The comfort and freedom of refined home in private family; most conveniently situated; one minute from rail or 'bus; late dinner; bath (hot and cold); strictly moderate charges. Special arrangement for married couple, or two gentlemen friends
Address—Mrs. LEWIS.

THE MISSES ANSELL
"JAMAICA HOUSE,"
21, TORRINGTON SQ., W.C

BOARD & RESIDENCE,
With every Home Comfort, Liberal Table Baths, hot and cold.

ALEXANDRA HOUSE.
40, BIRCHINGTON RD., KILBURN.

Jewish Boarding House.

Excellent Cuisine. Liberal table. Home comforts and cheerful society. House re-decorated, &c., throughout. Bath room fitted, hot and cold water. Within two minutes' of rail and 'bus to all parts. Moderate terms.
Apply, Mrs. Moses.

WARRINGTON MANSIONS.
HIGH CLASS
RESIDENTIAL HOTEL.
WARRINGTON CRESCENT
MAIDA VALE, W.

Unequalled for Comfort, Luxury, and Exceptionally Good Cuisine.

Terms, from TWO GUINEAS.

Meals served by special arrangement.
Address—PROPRIETRESS

EASTBOURNE.
JEWISH
Boarding Establishment,
12, LASCELLES TERRACE,
Terms from Two Guineas. Close to Sea and Park.

MRS. SAMUELS,
JEWISH BOARDING HOUSE,
8, Woburn-Place, Russell-Square.
(late of 24, Charlotte-st., Bedford-square),

One minute walk to busses for all parts. Near all the theatres. Moderate charges. Good Cuisine. House fitted with Hot and Cold Bath. Smoking room, and all modern improvements.

Jewish Boarding House,

Excellent cuisine, Home comforts, Fitted bath (hot and cold). Tariff upon application.
The MISSES TWYMAN,
17, Augusta Road, Ramsgate.

MRS. HYAMSON'S
JEWISH BOARDING HOUSE
6, Royal Terrace,
ST. LEONARDS-ON-SEA.
(Two minutes' from Sea and Warrior Square Station).

South Aspect. Home comforts. Delightful healthy and central situation. Free from all fogs. Excellent cuisine. Every attention to invalids. Terms from £2 2s. per week.

RAMSGATE.
JEWISH BOARDING HOUSE.
THE MISSES SOLOMON,
5, Victoria Parade.

The House occupies a fine position facing the Victoria Gardens, commands an unrivalled sea view and possesses every qualification for health and comfort.

BOURNEMOUTH.
"Holly Hurst," West Hill Road.

Family Boarding House. Well situated; close to cliff front and winter gardens, and near pier; home comforts; prices moderate; Borough Sanitary Certificate.
Proprietors: Mr. and Mrs. Cooper.

BOURNEMOUTH.
Clifton Hall Boarding Establishment, West Cliff.

Beautifully Situated, one minute from Pier and Pleasure Gardens. Electric Light. Three minutes from centre of town. Terms moderate. Telephone No.58.
MRS. HARRISON, Proprietress
Telegraphic address:
"Clifton, Bournemouth."

RAILWAY PASSENGERS' ASSURANCE COMPANY

INSURES AGAINST

RAILWAY ACCIDENTS, PERSONAL ACCIDENTS,
Employers' Liability,

CAPITAL £100,000. ESTABLISHED 1849.

64, CORNHILL, LONDON. Secs. W. D. MASSY / A. VIAN.

Agents—Victor M. Myers, Clifton House, Kilburn-square, Kilburn, N.W.
Henry H. Hyams, 8, Duke-street, Aldgate, E.C.

BEAUFORT COLLEGE, ST. LEONARDS-ON-SEA.

Principal - Rev. PH. BENDER.

St. Leonards possesses exceptional climatic advantages, and is reputed to be one of the healthiest towns in England. The College is most favourably situated for the purposes of an educational establishment. Excellent facilities for out-door recreation. Gymnasium, Swimming (Sea) Bath, &c. Only vacation—four weeks at Passover. Pupils can enter at any time.

Thorough training for all Public Examinations. Careful grounding in Foreign Languages, and all the subjects of a modern commercial education. Shorthand, Music, Drawing, Elocution.

Pupils have gained numerous distinctions, including SCHOLARSHIPS, EXHIBITIONS and MEDALS, in the leading UNIVERSITIES, and have during the past year successfully passed the Matriculation Examination of LONDON UNIVERSITY, and the various Local and Preliminary Examinations.

JEWISH HIGH SCHOOL FOR GIRLS
AND
Day Training College for Teachers

(OPEN TO ALL DENOMINATIONS).

Chenies Street, Bedford Square, W.C.

President - - - - - MISS ISABEL GOLDSMID.

Head Mistress - - MISS ALICE LEVY

(ASSISTED BY A NUMEROUS STAFF).

LIBERAL AND HIGH CLASS EDUCATION AT LOW FEES.

Students Trained for the Teaching Profession.
CHARGE £1 11s. 6d. PER TERM.

NO ENTRANCE FEES. PROSPECTUS ON APPLICATION.

MINERVA COLLEGE,
FOLKESTONE ROAD, DOVER.

HIGH CLASS SCHOOL FOR YOUNG LADIES.

Principals - - The Misses HART.

THE School premises are situated in the healthiest quarter of Dover, with the exceptional advantages of a Garden and Tennis Ground.
High Class Modern Education, combined with a Refined Home and Careful Training. Individual care.
Special attention is given to Music, Drawing, Modern Languages and other accomplishments. Pupils are prepared for the Local Examinations. Arrangements are made for Pupils whose Parents reside abroad.
Sea-bathing and Swimming Lessons during the Season.
A Resident French Governess (Parisian) and Visiting French Master.
Terms moderate and inclusive.
References: Mons. Debré, 5 Bis Avenue Philippe le Boucher, Neuilly, Paris; Israel Hart, Esq., Ashleigh, Leicester; and A. Joseph, Esq., 94, Elgin Crescent, W.

FOR PROSPECTUS, APPLY TO THE PRINCIPALS.
The next Term will begin January the 15th.

BRUSSELS.
KAHN'S INTERNATIONAL BOARDING SCHOOL,

For the SONS OF GENTLEMEN (strictly limited number).

174—176, CHAUSSÉE D'ETTERBEEK (Opposite Park Leopold).

A SPECIAL INSTITUTION FOR COMMERCE AND MODERN LANGUAGES

Rapid and practical acquirement of the FRENCH and GERMAN languages, combined with a thorough PREPARATION FOR COMMERCIAL AND PROFESSIONAL CAREERS. A residence in this Establishment frequently obviates a second one in Germany. Special courses for advanced pupils, and preparation for public examinations in England. If desired pupils can attend the ATHENEE ROYAL in Brussels. LIBERAL AND WHOLESOME DIET.

Every attention is paid to the Sanitary Arrangements of the Establishment. Good Play Grounds. Cricket and Football Clubs during the seasons. Gymnasium in the house.

Town Address: DR. HEINEMANN, 3, ST. MARY'S ROAD, BAYSWATER.

JEWISH PARENTS

IN AUSTRALIA, INDIA, AFRICA, AMERICA, ETC.,

DESIROUS OF GETTING THE

BEST EUROPEAN EDUCATION FOR THEIR SONS,

SHOULD SEND THEM TO

DIRECTOR EISENMANN'S,
Commercial School and Pensionat,

GAILINGEN (GERMANY).

CONTINENTAL AND ENGLISH REFERENCES!

West Brighton College for Young Ladies.

COPTHORNE, THE DRIVE, WEST BRIGHTON.

Principal:—MDME. LEWY, B.A.

Advantages for acquiring modern languages as on the Continent. French and German made familiar by constant conversation.
Superior and refined home. Individual care. Special attention to music and other accomplishments. English and Foreign resident Governesses.
Visiting Masters for sciences, Classics, Music, Singing, Painting, &c.
Pupils prepared for all public examinations.
Large and commodious premises, perfect sanitation; two bath-rooms with seawater laid on. Tennis Lawn attached to premises.

For Prospectus apply to The Principal.

Gloucester House School,
KEW.

PRINCIPALS:
Mrs. and Miss NEUMEGEN,
assisted by
Four Resident and Nine Visiting Teachers

THE course and study of the arrangements of the school are adapted to meet all modern requirements, and pupils are systematically prepared for the University, College of Preceptors, Trinity College and R.A.M. Examinations.
Special advantages for the study of Music (Piano, Singing, Guitar, Violin) and Modern Languages. French constantly spoken.
Extensive grounds. Tennis and Croquet Lawns. Bath-room.
Pupils attend Gymnasium and Swimming Baths.
Prospectus on application.

THE "LAURELS" HIGH SCHOOL, EDUCATIONAL HOME for YOUNG LADIES, 4, Brondesbury-road, London, N.W. (adjoining West Hampstead).
Principal, Mrs. A. SOLOMON, C.M.
First Class Education combined with Home Comforts. The study of Music and Foreign Languages receives special attention. Resident French and German Mistresses. Pupils prepared for Public Examinations. The House is spacious and well situated, and the Sanitary arrangements are perfect. Large Garden with Tennis Lawn.

NEUILLY, PARIS.
45—47, BOULEVARD VICTOR HUGO
Parc de Neuilly.

Principals - Mesdames WEILL & KAHN.

THIS Institution is situated in the healthiest and nicest suburb of Paris, near the Bois de Boulogne.
Superior education combined with every home comfort. Special attention is given to the study of music, singing, drawing, painting, modern languages, &c.
Prospectus on Application.
References in London, Birmingham, Dublin and Glasgow.

BRUSSELS.
DR. W. HERZBERG, Rue Faider 20, has a vacancy for one or two pupils who are to frequent the excellent public schools here. Best way to acquire pure French; much preferable to boarding schools, where the boys impart to each other a bad accent; family life; private lessons.

HIGH-CLASS
BOARDING SCHOOL
For YOUNG LADIES (Isr.)
VILLA with GARDEN. For prospectus and particulars apply to MISS BAUMANN, Principal, KRONPRINZEN STRASSE, 18, Cassel, North Germany.

GERMANY.
HIGH-CLASS SCHOOL FOR YOUNG LADIES.
Combined with the comfort of a cheerful home.
THE MISSES LEBENSTEIN,
15, HEDEMANN STRASSE, BERLIN, S.W.
Receive a limited number of Pupils on strictly moderate terms, with special facilities for acquiring German, French, Italian, Music, Painting, &c., &c.; also English if required. Highest references in London, Liverpool, &c., to Parents of Pupils.

GERMANY.
85, GENTHINER STRASSE, BERLIN, W.
HIGH SCHOOL FOR YOUNG LADIES,
Conducted by Miss HEDWIG SACHS and Miss THERESE SALZ.
THIS Institution is situated near the Thiergarten, in the best quarter of the city, and offers all the advantages of a high-class Secular and Religious Education, combined with the comforts of a cheerful home. Modern Languages taught by Professors of the highest repute. Detailed Prospectus may be obtained of Dr. Friedländer, Jews' College, Tavistock-square; and of Rev. Dr. Gaster, 37 Maida-vale, W.

COMPTON HOUSE SCHOOL
BUCKINGHAM PLACE,
BRIGHTON.
Principal—Mr. J. H. COHEN.
STRONG Teaching Staff, Excellent School premises, among the largest and most complete in Brighton. Higher and Elementary Courses as heretofore.

WEST BRIGHTON.
EDUCATIONAL HOME FOR YOUNG LADIES,
POMBAL HOUSE, 11, THE DRIVE
PRINCIPAL - - MISS PYKE.
THE aim of the School is to provide a High Class and most thorough English Education, with special advantages in Languages, Music, and Art.
Thorough preparation for all Examinations, including the Oxford and Cambridge Local, the College of Preceptors, Trinity College, and Royal Academy of Music.
Resident Certificated English and Foreign Governesses and Visiting Professors.
Every home comfort and individual care.
The house is large and commodious, and the Sanitary arrangements are perfect.
Prospectus on application.

BRUSSELS.
26—28, RUE DEFACQZ, AND
85, RUE DE LIVOURNE
(Avenue Louise).
SUPERIOR EDUCATIONAL ESTABLISHMENT for YOUNG LADIES, conducted by Miss R BLOEMENDAL.
Special facilities for English Pupils to acquire the foreign languages. Particular attention paid to Music. Best references.
PROSPECTUS ON APPLICATION.

GERMANY.
HANOVER.
THIERGARTENSTRASSE 3 & 4
SUPERIOR HIGH SCHOOL AND HOME FOR YOUNG LADIES.
Formerly conducted by the late
Mrs. K. LEVERSON
Present Principal:
Fräulein CONSTANCE LEVY. Partner and Head Teacher for the last twenty years.
SPECIAL advantages for acquiring Modern Languages. Four Resident Certificated Teachers, viz.: German, French (Parisian), and English Lady Graduate. First-class Professors for Music, Singing, Drawing, and Painting.
REFERENCES in London to influential Families, Parents of Former and Present Pupils.

GERMANY.
BONN-ON-THE-RHINE.
17, BAUMSCHULER ALLÉE.
HIGH-CLASS SCHOOL FOR YOUNG LADIES,
Conducted by the MISSES POLAK.
The house standing in its own extensive grounds, is pleasantly situated in the best part of the town.
THE SANITARY ARRANGEMENTS ARE ON THE NEWEST ENGLISH PRINCIPLES.
The studies are directed by the MISSES POLAK, assisted by first-class visiting Professors and Resident Diplomed Governesses.
References to influential families in England and on the Continent.

GERMANY.
PENSIONAT WEIL.
LANDAU (RHEINPFALZ).
Principal—Miss WEIL.
THIS Establishment, under Government supervision, affords young ladies a thorough education combined with every home comfort. The spacious healthy apartments are very prettily situated. References kindly permitted to Mrs. Samuel Montagu, 12, Kensington Palace Gardens, W., and to parents of present and former pupils.

Grand Theatre, Islington.

essee and Manager - Mr. C. WILMOT

Brilliant Success of the Grand Pantomime, written by Geoffrey Thorn, entitled

"JACK AND THE BEANSTALK,"

Company includes Mr. Harry Randall, George Minshull, Fred Lay, Arthur Rigby, Charles Harding, George Vokes, Fred Robson, P. Roxborough, The Moneta's Clito, J. M. Jones, etc. The Sisters Preston, Sisters Casselli, Del Santo, L. Wilmot, D. Kirsch, E. Maynard, V. Tyrell, E. Ford, etc.

Morning Performances every Monday and Wednesday at 1.30. Children under 10 half price to all parts, except gallery. Always the funniest Pantomime in London.

Pavilion Theatre, Mile End.

Sole Lessee - Mr. MORRIS ABRAHAMS.

Every evening, at 7.30, the successful gorgeous comic Pantomime,

"SINDBAD THE SAILOR."

(By J. Tabrer).

Magnificent dresses and appointments. Powerful cast. Bros. McNaughton, Sisters Lloyd, Walton and Lester, Ethel Buchanan, Geo. Brookes, Maud Leamar, F. Freeman, Sisters Lena, Connie Melnotte, Helen Farrington, L. Daniels, Little Etta, F. Warman, L. Stafford, K. Gladding, C. Ross, F. Herbert, M. Paul, &c.

Morning performances, every Monday, Wednesday, and Thursday at 2. Children under 10, half-price mornings only.

Pantomime produced under the direction of Mr. Isaac Cohen.

Jacob Dickson,
Hebrew & English Bookseller

8, SANDY'S ROW, BISHOPSGATE, LONDON, E.C.

ספרים, ספרי תורות, מגלית, תפילין, מזוזות
ש״ס ופוסקים

Sepher Torahs (Scrolls of the Law), Mezuesoth, Shofars, Woollen and Silk Talisim, Bibles, Prayer Books, with and without English Translations, &c.

Large variety of HEBREW and TALMUDICAL Books always kept in stock at Wholesale Prices.

טליתים טליתים טליתים

D. COHEN

סופר ספרים תפילין ומזוזות

Hebrew & English Bookseller

Removed from 79, Plumbers-row, Whitechapel, E., to

2, FIELDGATE ST., WHITECHAPEL.

Manufacturer of Best Quality Silk Talisim (English made), and Dealer in Woollen Talisim, all sizes complete in stock.

30 per cent. Discount for Cash.

Gold and Silver and Silk Embroiderer, and all kinds of טלתים bands and mantles for ס״ת and פרוכת״ן the cheapest place in London, and a large assortment of Hebrew and English New Yars Cards. Please note the Address, D. COHEN, 2, Fieldgate-street, Whitechapel

---

L. LEVIEN,

COOK & CONFECTIONER,

92, Seymour Street, Euston Sq.

Tables, Seats, Plate, Cutlery, China, Glass, &c., lent on hire.

Estimates for large or small parties by Contract or otherwise, free.

COOKS AND WAITERS SENT OUT.

B. ABRAHAMS,
WATERPROOF CLOTHING MANUFACTORY,

WHOLESALE, RETAIL, & EXPORT,

18, HANBURY STREET,

AND

18, Wilkes Street, Spitalfields, LONDON, E.

ALL kinds of Waterproof Garments and Carriage Aprons for Ladies, Gentlemen, and Children. Best Quality and Latest Fashions.

A Large Assortment of all Garments always in Stock for Shippers. Country orders promptly attended to. Price List and Pattern Book Gratis on application.

By permission of the Ecclesiastical authorities

EAST LONDON BATHS.

14, Osborn Street, Whitechapel.

First-Class well fitted

BATHS & MIKVAHS,

For Ladies and Gentlemen.

M. ROSENBERG, Proprietor.

NOTICE.—This establishment is open by permission of the Ecclesiastical Authorities—BATHS and Mikvahs for Ladies—by Mrs. Ries, 17, Little Alie-street, Whitechapel.

ESTABLISHED 1851.

BIRKBECK BANK

Southampton Buildings, Chancery Lane, London.

TWO-AND-A-HALF per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. on CURRENT ACCOUNTS, on the minimum monthly balances, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT

For the encouragement of Thrift the Bank receives small sums on deposit, and allows Interest monthly on each completed £1.

BIRKBECK BUILDING SOCIETY
How to Purchase a House for Two Guineas Per Month.

BIRKBECK FREEHOLD LAND SOCIETY.
How to Purchase a Plot of Land for Five Shillings Per Month.

The BIRKBECK ALMANACK, with full particulars, post free.

FRANCIS RAVENSCROFT, Manager.

THE CHEAPEST HOUSE IN LONDON.

A. ADLER & SON,

מוכר כל יני ספרים וטלתים בזול גדול

HEBREW & ENGLISH BOOKSELLER, Wholesale and Retail,

6, SPITAL ST., BRICK LANE, E.

SILK and WOOLLEN TALISIM MANUFACTURER, has OPENED a Warehouse of an enormous Stock in

ספרי תורות, תפלות, חומשים, מחזורים, תפילין
ארבע כנפות, מזוזות, ש״ס ופוסקים, מדרשים
הספרי השכלה

Silk Talisim (English made) and all kinds of Talmudical and Literary Books, at the lowest possible prices. Orders from the country punctually attended to. American Jewish publications sold.

SILK TALLISIM MANUFACTURER.

WOOLF COOPER,

32, DUKE STREET, ALDGATE, LONDON, E.C.

SILK AND WOOLLEN TALYSIM OF THE VERY BEST QUALITY AT LOWEST POSSIBLE PRICES, WHOLESALE AND RETAIL. ספרי תורה תפלות חומשים מחזורים תפלין מזוזות ארבע כנפות ציצית and every requisite for School, Synagogue, and home use. Bookbinding in all its branches. Every description of Hebrew and English prayer books in plain or elegant bindings for Barmitzvah, Wedding, and Birthday presents cheaper than at any other house. Gold and Silver Embroidery for Talysim in first-class style at very moderate charges.

Jewish Calendar

FOR 64 YEARS,

detailing the New Moons, Festivals and Fasts, also the time Sabbath commences, with Tables for continuing to a.m. 6,000—2240 c. e, and a Chronological Table forming a summary of Jewish History from the flood to the present time, 1838 to 1901. Bound in cloth, price 2s.; post free, 2s. 3d.

WITHERS, ENGLEFIELD & Co., Baker Street and George Street, Portman Square, W., supply Jewish Wedding Dinners, Ball Suppers, and every other kind of entertainment by contract, in town or country in first-class style. Every order with which they are favoured shall be arranged to meet the wishes of their patrons and superintended by them personally. Everything supplied is of the best quality, and all the plate, china, glass are of modern description.—A Jewish Cook employed.

A CLEAR COMPLEXION.

PIMPLES, Black Specks, Sunburn Freckles, and unsightly Blotches on the Face, Neck, Arms, and Hands, can be instantly removed by using Mrs. JAMES'S HERBAL OINTMENT, made from herbs only and warranted harmless. It imparts such a lovely clearness to the skin that astonishes everyone. Of all chemists, 1s. 1½d. A box (with directions) sent free from observation post free, on receipt of 15 stamps to—Mrs. JAMES, 268, Caledonian Road, London, N.

WORTH KNOWING.

JAMES' DEPILATORY is the best and cheapest mode for removing superfluous hair, and entirely replaces the razor without injury to the skin, is therefore highly recommended to the orthodox Jewish public who do not shave according to the Biblical prohibition. A very small quantity of the said depilatory, or hair destroyer, mixed into a thin paste with a small quantity of water will, if washed off, in a few minutes have removed the strongest beard without the aid of a razor. Sent post free to any address securely packed, 15 stamps.—Mrs. JAMES, 268, Caledonian Road, London, N.

L SCHAAP
64, CHEAPSIDE,

Next to BENNETT'S CLOCK, Entrance Crown Court.

For Silk and Woollen Talisim.
,, HEBREW BOOKS and BIBLES.
,, EMBROIDERY.
,, Ready-made Mantles for ספרי תורה.
,, TALLIS BAGS.
,, Challah חלה Cloth (novelties).
,, Materials, as Lions, Crowns, Laces, etc.
,, HEBREW LETTERS (applique) 2d. a letter.

The Cheapest House for Velvets, Black and Coloured.

Large Assortment of Black, Coloured, & White Silks, Satins, Plain and Brocade.

Rich White Brocade for Wedding Dresses, 2s. 9d.

JOB LINES.—EASY TERMS.

UNION LINE,

FOR

SOUTH AFRICAN GOLD FIELDS.

Cape of Good Hope, Natal and East African Ports to Zanzibar.

Established 1853.

WEEKLY SERVICE.

THE ROYAL MAIL and INTERMEDIATE STEAMERS Sail from Southampton for Cape Ports alternately every SATURDAY. The Mail Steamers calling at Madeira and the Intermediate Steamers at Lisbon and Canary Islands.

Regular communication is maintained between Hamburg, Rotterdam, Antwerp and South and East African Ports by Intermediate Steamers.

Return Tickets issued.

Surgeon and Stewardess carried.

For all information apply to

The Union Steam Ship Co., Ltd.
Canute-road, Southampton,

AND

South African House, 94 to 96, Bishopsgate-street-within, London.

WEDDINGS UP TO DATE.

Mrs. De Rose,

PROFESSED

COOK AND CATERER

52, GREAT PRESCOT STREET, E.,

WAITERS SENT OUT IN LIVERY.

Country Jobs No Objection.

Cleanliness, Civility, and Low Charges

H. ROSENBERG & SONS,

כשר POULTERERS,

51, SHIRLAND ROAD, MAIDA HILL, W.,

Having concluded extensive Contracts with their Farmers for the supply of

First-class Poultry Only,

Invite an inspection of their choicely selected stock on hand.

Special Quotations for Wedding Breakfasts Dinners and Banquets, which will be supplied with that promptness and despatch for which they have been noted for a great number of years.

CARTS TO ALL PARTS DAILY.

Telegram Address—
Rosenberg—Shirland-road

COAL.

G. J. COCKERELL and Co., Coal and Coke Merchants to her Majesty the Queen and Royal Family. Central Office, 13, Cornhill; and at 33, New Bridge street, E.C.; Eaton Wharf, Pimlico; 100, Westbourne Grove, W.; Durham Wharf and Durham House, West Hill, Wandsworth; Sunderland Wharf, Peckham, also at South Transept, Crystal Palace, Brighton, and Croydon, at local rates.

G. J. C. and Co., sell COALS at the LOWEST possible PRICES for Cash payment. See daily papers.

CASTLE LINE,
WEEKLY SERVICE, For the

Gold Fields of South Africa, Cape Colony, Delagoa Bay, Natal, Mauritius and Madagascar.

THE ROYAL MAIL STEAMERS of The CASTLE MAIL PACKETS Company (Limited), carrying the British Mails, LEAVE LONDON every alternate FRIDAY, and SOUTHAMPTON on the following SATURDAY, with Passengers and Goods for CAPE TOWN, MOSSEL BAY, KNYSNA, ALGOA BAY, EAST LONDON, and NATAL (viâ Madeira).

Intermediate Steamers are despatched every alternate FRIDAY from LONDON, for Cape Colony, Natal, Delagoa Bay, &c., (viâ Grand Canary).

Passengers and Cargo are taken every fourth week for MADAGASCAR and MAURITIUS.

EAST AFRICA.—Passengers and Cargo are taken for DELAGOA BAY and BEIRA every 14 days.

Passengers embark either at London or Southampton.

Free Railway Tickets to Southampton are granted from London or Plymouth.

RETURN TICKETS issued for all ports

For Dates of Sailing, Freight or Passage apply to the Managers—

DONALD CURRIE & Co.,

1, 2, 3 & 4, FENCHURCH STREET LONDON.

CHOVEVI ZION PUBLICATIONS.

1. "The Future of Palestine" by Major C. R. Conder, 1/-, to members 6d.
2. "Eastern Palestine" by Major C. R. Conder, 3d., post free 3½d.
3. "The Truth about the Russian Jews," by Arnold White, 3d., post free 3½d.
4. "Self-Emancipation," translated from the German by A. Finkenstein, 3d., post free 3½d.
5. The "Rules of the Chovevi Zion Association," 1d., post free 1½d.
6. "Palestina," the Chovevi Zion Quarterly, Nos. 1, 2, 3, 4 and 5, 6d. each, to members 3d., post free 6½d. and 3½d.

To be obtained through the Secretary, 11, Bevis Marks, London, E.C.

H. & E. SILVER

Who for many years were connected with their late brother, M. SILVER, of 11, Gower Street, continue business as

PASTRY COOKS AND CONFECTIONERS

At 10a, STONEY LANE,

MIDDLESEX STREET, ALDGATE

WEDDING BREAKFASTS, DINNERS &c., catered for.

ICES and JELLIES sent out on the shortest notice.

Orders by Post PROMPTLY Executed Satisfaction guaranteed.

London: Printed and Published by Asher I. Myers, at the office, 2, Finsbury-square, January 12, 1894.—[Telephone No. 415.]